

# LUMEN VITAE

INTERNATIONAL REVIEW OF RELIGIOUS EDUCATION

---

*English Edition*

VOL. XIII. — No. 4

October - December 1958

---

INTERNATIONAL CENTRE FOR STUDIES IN RELIGIOUS EDUCATION

184, rue Washington

BRUSSELS 5 — BELGIUM

# CONTENTS

---

## EDITORIAL

- In Memoriam: The Catechetical and Pastoral Work of PIUS XII*** 583

## CATECHESIS IN A TECHNICAL WORLD

### INTRODUCTION

Albert DONDEYNE

*Professor at the Catholic University of Louvain (Belgium)*

- The Christian in Face of the World To-day (Reflexions on an International Exhibition)** ..... 591

Science and technique progressively eliminate social and economic differences. We can foresee what the *conditions* of humanity's existence will be tomorrow. But what will this *existence* actually be? Will the unity of the world be accomplished in mutual respect and talks? In this perspective, the Christian is called upon to play a leading role.

### I. TECHNICAL MIND AND METHOD

Albert Marie BESNARD, O. P.

*Prior of the Dominican Convent, Strasburg (France)*

- Is Our Technical Civilisation Open to the Gospel?** ..... 600

In the history of salvation, nothing is Christian right away. Today, when technical civilization is flooding the world, the Christian must convert the unfavourable elements and encourage those which are favourable. In this way, modern man will encounter the God of Love. But will he commit himself to God-Truth? The act of faith goes hard with him. In which way must modern mentality develop in order to be accessible to God's call? Under what conditions do converts persevere and observe the Paschal law of Christian life?

Bernard HAERING, C. s.s. R.

*Professor at the Academia Alfonsiana, Rome (Italy)*

- Technical Attitude and Approach to the Liturgical World** ..... 622

Through his basic theme of output and efficacy, technical man throws a veil over the categories of person and worship proper

to the word, the symbol, the meeting in love. Only by *conjugated efforts* can he reach the liturgical world. The author enumerates these.

André BRIEN

*Director of the 'Institut Supérieur Catéchétique', Paris (France)*

**Technical Mentality and the Teaching of Religion ..... 631**

Technical education is developing tremendously. How does it condition young people's capacity to reach religious life ? By the relationship of interdependence between speculation and action it establishes in young people's minds, it favours the appearance of a special form of " function of reality, " which is both a force and a weakness. With such dispositions, what steps can we take to offer them, not only fleeting glimpses, but a *global presentation of the new life* to which the Lord calls them ? Under what conditions will such a presentation meet with success ? What are the main outlines thereof ?

André NACHTERGAELE, S. J.

*Professor of Higher Science at Saint Michel College, Brussels (Belgium)*

**Scientific Method and Spiritual Experience ..... 650**

Modern man anxiously wonders where the instrument forged by technique is leading him, and how it should be used. Either he turns towards the Faith, or leaves it alone, using intellectual scruples as pretext for his inertia. How can the man of science be helped to go beyond the level of scientific knowledge which is powerless to solve the vital problems ? The author examines the essays doomed to failure and traces a path towards spiritual experience and the discovery of a transcendent causality.

**II. HOW TO TEACH RELIGION IN VOCATIONAL SCHOOLS**

Émile RIDEAU

*Assistant National Chaplain to the 'Union Sociale des Ingénieurs Catholiques', Paris (France)*

**Technique and the Eucharist ..... 655**

Technique, the life of technicians, this phase of history where man pursues a superexistence, personal and collective, trying fully *to be*, must be brought back to God, in the light of the spirit and sovereignty of power. The author shows that the Eucharist is the obvious path.

Brother Jean SCHENCK, F. S. C.

*Professor of Religion, 'Institut Reine Astrid', Mons (Belgium)*

**Planning Religious Instruction in a Vocational School ..... 671**

A highly successful experiment : pupils' personal work. The author gives several themes and develops one of great importance today : " Are all religions good ? "

- Georg WIDENMANN, Hermann SCHLACHTER et al.  
**Three Model Lessons on the Christian Conception of Work** ..... 680  
 How to present the Christian idea of work to young technicians. We have translated the lessons on this subject in three German textbooks, specially written for Technical School pupils.
- Ladislav PARTOS  
*International Centre for Studies in Religious Education, Brussels (Belgium)*  
**Catechesis and Technical Environment : Contribution Towards an International Bibliography** ..... 693  
 Which are the main articles published on religious education for young technicians ? What special textbooks have been written ? The author has collected information with the hope that the reader will send him more.
- Julien CHRISTIAENS, S. J.  
**Didactic Material for Technical Schools** ..... 698  
 No-one doubts that the use of didactic material is especially indicated in technical schools. But what is available ? What must we choose ? The author gives useful suggestions.
- III. RELIGION IN VOCATIONAL SCHOOLS OF SOME COUNTRIES**
- Canon Karel BERQUIN  
*Diocesan Inspector, Bruges (Belgium)*  
**A Revised Programme of Religion in Technical Education for Girls in Belgium** ..... 703  
 In Belgium, the programme on religion for technical schools has given rise to complaints. Some came from both schools for boys and schools for girls ; others from one or the other of these sectors.
- J. KEULEN  
*Chaplain, Roermond (Holland)*  
**Our Religious Teaching in Technical Schools in Holland** ..... 708  
 In Holland, the general situation and religious problems of young technicians is only beginning to attract attention. Some educators are rather chary of giving special treatment to these young people and the working-class in general. This fear must be overcome if we wish to integrate religion into life.
- Martin LÜCKER  
*Director, 'Katholieke Levensschool', Maastricht (Holland)*  
**Religious Education in the «Levensschool»** ..... 711  
 An extremely interesting Dutch initiative: the "levensschool" or school of life, which, one whole day each week, creates a "pedagogical environment" favourable to the young technicians' Christian and human development.

Suzanne-Marie DURAND

**Christian Family and Feminine Education in Canada ..... 719**

How, in our technical age, Canada achieves integral feminine education by educating young girls in function of the family and the person.

**VARIA**

**MISSIONARY FORMATION**

Richard DE SMET, S. J.

*Professor of Philosophy, De Nobili College, Poona (India)*

**Missionary Mind and Missionary Tasks Ahead ..... 727**

Msgr. Ivan D. ILLICH

*Vice-Rector of the Catholic University of Puerto Rico (Central America)*

**Basic Policies for Courses of Missionary Formation ..... 743**

**BIBLIOGRAPHICAL NOTES**

Gustave LAMBERT, S. J.

*The 'Echter' Bible (Würzburg) ..... 751*

Joseph J. SPAE, C. I. C. M.

*'Life in Christ' (Chicago) ..... 754*

**INTERNATIONAL SURVEY**

AFRICA : *Morocco*, Social Service Study-Days (L. MEILHAC) ; *Togo*, Congress of the World Union of Catholic Women Organizations (M. DE CLEENE) **761**

AMERICA : *United States*, A Resource Center for Religious Education, at Monroe, Michigan (Sister M. BENEDICTA) ..... **762**

EUROPE : *France*, XIIth Congress of Directors of Vocational Centres (Marcel CARON) ..... **763**

**INDEX — VOLUME XIII**

AUTHORS ..... **769**

SURVEY CORRESPONDENTS ..... **772**

SUBJECTS ..... **773**

BOOKS REVIEWED ..... **784**

**Copyright 1958, by Lumen Vitae.**



Digitized by the Internet Archive  
in 2024

# EDITORIAL

---

## IN MEMORIAM

### The Catechetic and Pastoral Work of Pius XII

*Opus justitiae pax. Peace is the work of justice. With the passing of Pius XII we lost a great pope of peace, but also a great pope of the pastorate and of catechesis.*

*As his motto suggests, Pius XII, from the very first days of his supreme pontificate, clearly saw the connection between these two apparently so very dissimilar spheres of thought. His first encyclical (Summi Pontificatus, 20 October 1939) implored nations preparing to engage in a fratricidal war, to be under no illusions: true peace would not come from a military victory, not even from a more equitable distribution of goods, however desirable. "The root of the evils which are the bane of humanity in our days, wrote the Pope, is far deeper and of an internal order: it reaches indeed down to religious beliefs and moral convictions which have become perverted as nations gradually detached themselves from the unity of doctrine and faith, of customs and morals, that prevailed under the indefatigable and beneficent action exercised by the Church in the past. If the re-education of humanity is to bear fruit, it must primarily be spiritual and religious: it must, therefore, rest on Christ as on its indispensable foundation, and be realized in justice and crowned with charity."*

*One cannot go over these words without visualizing the programme which, with the help of God, the Sovereign Pontiff would put into effect for the peace of the world, but also for a revival of the pastorate and of catechesis.*

*"Starting from Christ": that is indeed what Pius XII did, not from the Christ of Palestinian days, but from the total Christ, from the Mystical Body of Christ, identified with the visible Church. To nations forgetful of "that law of human solidarity and charity, dictated as much by the common origin and the equality of reasonable*

nature in all men, as by the redeeming sacrifice offered by Jesus-Christ" (*"Summi Pontificatus"*) the Pope presents the Church; he recalls "the unity she holds from God which draws all men from whatever origin, to Christ in a fraternal bond" (*"Mystici Corporis Christi"*, 29 June 1943). There is a lesson here for catechists and professors of religion: we must never lose sight of the essential point; our mission consists in meditating and proposing "the unfathomable riches of Christ".

But how should we carry this out? Encyclicals and Constitutions successively point to four ways, the four main avenues of catechesis: Scripture, Liturgy, systematic teaching under the watchful care of the Magisterium, the living testimony given by the Church which must be continually on the increase.

The Encyclical *"Divino Afflante Spiritu"* (30 September 1943) gives directives to exponents of exegesis. "Making use of all the resources at the disposal of secular authors, they will take care to discern and determine the literal meaning of the biblical words; but remembering that these words are divinely inspired and that God himself has entrusted their guardianship and interpretation to the Church, they will be equally careful to take into account the explanations and declarations of the Magisterium of the Church, the interpretations given by the Fathers and also the "analogy of faith". "Pius XII does not, however, deny that the Scriptures have a spiritual meaning "for, he adds, the words and deeds which are part of the Old Testament have been ordained and disposed by God in his wisdom, in such wise that these past events prefigured what was to be accomplished in the New Covenant." Carried out in this way, the work of exegetes will lead men to a closer union with Christ, and that is what the Pope hoped to obtain from their labours: "this author of our salvation, Christ, will be more fully known by men, loved with greater ardour and imitated more faithfully, if they have obeyed the attraction to acquire a greater knowledge of, and to meditate the Holy Scriptures, more especially the New Testament. For, to quote the Stridonian: "To ignore the Scriptures is to ignore Christ."

Four years later (20 November, 1947), the Encyclical *"Mediator Dei"* appeared, expounding the doctrine of the Church, the Body of Christ in the life of worship. The Liturgy unites us to Christ, and through him, to the Father, even more than the Bible. To reach this conviction, we have only to meditate on the profound definition Pius XII gives: "Holy liturgy is the public worship our Redeemer renders as Head of the Church to the Father; it is also the worship given by the society of the faithful to its Head and, through him, to the Eternal Father; in a word, it is the integral cult of the Mystical Body of

*Jesus-Christ, that is to say, of the Head and the members."* Continuing the subject, Pius XII applies himself to introduce the faithful more and more into the mystery of liturgy: the Eucharistic Cult, Divine Office and Liturgical Year. Soon after, pastoral adaptations will restore to liturgy its catechetical trend, at the same time greatly aiding the people's religion: restoration of the Paschal Vigil (1951), reform of Holy Week (1955), approval of bilingual rituals, evening masses, divers measures tending to give the faithful a more active participation in liturgical celebrations ("Musicae Sacrae", 25 December 1955).

If Pius XII encourages the faithful to return to the Bible and the Liturgy to find Christ and become united to him, he no less firmly exhorts them to recognize the Divine Master's voice in that of his authorized representative. The subject matter of the Encyclical "*Humani Generis*" (12 August 1950) is precisely the doctrine of the Magisterium of the Church confronting the relativist doctrine, and the tendency to lose sight of the proximate and universal rule of truth in this authority. "It is of the highest imprudence, said the Pope, to neglect, reject or deprive oneself of so many important ideas which men of uncommon genius and holiness have conceived, expressed and detailed in a research lasting through centuries, under the watchful care of authority and not without the light and guidance of the Holy Spirit, to formulate ever more exactly the truths of the faith." And the Pope insists on the need for clerics to receive a profound and sure doctrinal formation.

We are told about Christ in the Scriptures, he is present in the Liturgy, he is taught by the Magisterium; he is in a way shown by Christians in their lives and by the life of the whole Church. "As Christ wills that each of his members should resemble him, this is also his will for the entire Body of the Church. This takes place when the Church, following the footsteps of her Founder, teaches, governs, and immolates the Divine Victim. Furthermore, when she embraces the evangelical counsels, she reproduces in herself the poverty, obedience and virginity of the Redeemer. Through the many varied institutes adorning her as jewels, she represents Christ praying on the mountain, preaching to the crowds, healing the sick and infirm, reclaiming the lost sheep or, finally, doing good to all. Is it surprising, therefore, if in her earthly career she is subjected, as was Christ, to persecutions, vexations and suffering?"

This extract from the encyclical contains the nucleus of a whole series of encyclicals, constitutions and exhortations. The ones extol the glories of the Church: the Blessed Virgin ("*Fulgens Corona*", 8 September, 1953), S. Benedict ("*Fulgens radiatur*", 21 March 1947), S. Bernard ("*Doctor Mellifluus*, 24 May 1953), S. Boniface

(*"Ecclesiae Fastos"*, 5 June 1954), S. André Bobola (*"Invicti Athletae Christi"*, 16 May 1957). Others aim at the sanctification of Christians in the various states of life: *"Provida Mater"* (2 February 1947) on secular institutes, *"Sponsa Christi"* (21 November 1950) on cloistered nuns, *"Sacra Virginitas"* (25 March 1954) on the celibacy of priests and the religious vow of chastity. Others again encourage the efforts made for unity in the Church, stimulate missionary zeal or go out to the persecuted Church. But the fundamental theme remains throughout: Christ visible through his Church.

Thus the first and perhaps the greatest merit of Pius XII, in the sphere of catechesis, is to have so clearly recalled its essential aspect: the mystery of Christ and the royal ways through which the Divine Master comes to us to teach us and sanctify us: Scripture, the Liturgy, the teaching of the Magisterium and the life of the Church. The whole of religion — God's call and man's reply — is summed up in the Heart of Jesus: "The cult of the Heart of Jesus is essentially the cult of the love of God for us in Jesus and, at the same time, the putting into effect of our love of God and of other men." (*"Haurietis aquas in Gaudio"*, 15 May 1956).

But Pius XII has a further merit which will increase with time: acutely and painfully aware that "few evils outstrip that of religious ignorance" (National Catechistic Congress of Barcelona, 7 April 1946) he mobilized the whole Church to fight this evil and create adapted institutes.

On 21 December 1944, a Letter from the Congregation of Seminaries and Universities ordered that didactics applied to the teaching of religion should take two of the four hours consecrated to the pastorate. To the parish-priests of Rome, the Pope recalled the pastoral duty: "There are no more precious hours for him than the ones he devotes to teaching the catechism," he declared on 23 March 1949. On another occasion he drew their attention to the need for a psychological and sociological preparation. He extended particular care to regular priests and by order of a decree of the Congregation of Religious they will, after their theological studies, devote an entire year to their pastoral and catechetical formation. One of Pius XII's last acts was the erection of a Pontifical Pastoral Institute near the Lateran Athenaeum, intended to train professors of pastorate and catechesis for the Seminaries.

On more than one occasion Pius XII praised the educative rôle of lay-religious and nuns. A theological and catechetical culture would contribute to the spiritual progress and apostolic radiance of these men and women whose whole life is given to God. The Pope

unhesitatingly took active measures which would have been unheard of ten years ago: he founded a Theological Institute for nuns ("Regina Mundi", 1954) and, quite recently, one for Brothers ("Jesus Magister", 1957).

To the laity, Pius XII recommended as basis for their action, a profound knowledge of the truths of faith. Among their possibilities of apostolate, he places foremost the teaching of religion and direct collaboration to the diffusion of faith. This was specially evident on the occasions of his discourses to the United States National Eucharistic Congresses.

He was particularly interested in two categories of lay-folk: parents and catechists.

"Parents, he said, should deem it a sacred duty to be instructed in such a way that they can explain, at least the elementary notions of the catechism, to their children." The mother has a unique rôle. "The religious instruction of children during their early years is the mother's pleasant duty. The time lost then will be difficult to recover."

Addressing the International Catechetical Congress of 1950, the Sovereign Pontiff declared: "You have a great task, rightly considered as being a most important apostolic work." Catechists carry out in a very special manner that "charity of faith" the Second World Congress of Lay Apostles (1957) so recommends.

In Pius XII's works it would be easy to select many suggestions: manner of preparing catechists, methods for use, etc.<sup>1</sup> If on the other hand certain measures gave rise, not without cause, to painful reactions, no one will deny, I think, the two great catechetical achievements of Pius XII, one of a doctrinal nature, and the other of an institutional order. To these the history of pastorate and catechesis will certainly bear witness.

G. DELCUVE, S. J.  
Editor of LUMEN VITAE.

---

1. See His Exc. Mgr. Gérard-Marie CODERRE, *Le Catéchisme d'après Pie XII*, 2nd Ed., Saint-Jean (Canada). Éditions du Richelieu, 1956.



CATECHESIS  
IN  
A TECHNICAL WORLD



# The Christian in Face of the World To-day

by Albert DONDEYNE,  
*Professor at the Catholic University of Louvain*<sup>1</sup>

---

Holding an exhibition means putting things on show, displaying them, making people more deeply aware of them. But, to make people thus aware is to make them awake. Exhibiting Van Gogh's pictures is therefore putting them on show for the general public but also awakening the general public's perception to the message Van Gogh has tried to convey.

The International Exhibition of '58 has for its theme, "Man and His World." Its aim is to make man *deeply aware* of himself, *awake* to himself by showing him his world. This world reflects man for it is *his* work, the result of a long and glorious conquest of nature by man so that it might become for him a habitat ever more human, more favourable to the liberation of all human persons and, from the Christian point of view, more receptive of the operations of God, that is, of the sanctifying activity of the Word of God.

Since that is so, is it clear that the Exhibition of '58 is of the greatest interest to the Christian. It invites us to meditate on man's situation in the modern world — (that will be the subject of our *first point*), with a view to realizing more clearly both our duties and our responsibilities — (*second point*).

---

1. Canon Albert DONDEYNE is professor of philosophy at Louvain University and, since 1933, chaplain to Catholic Action of Flemish students (H. V. K. A.). Numerous and well-known philosophical studies have been published in *Revue Philosophique de Louvain* and *Tijdschrift voor Philosophie*. A new English edition of his commentary on 'Humani Generis' Encyclical has just been printed: *Contemporary European Thought and Christian Faith* (Duquesne University, Pittsburgh, Pa.) — Address: 121, Maria Theresiastraat. Louvain, BELGIUM (Editor's note).

## I

The present situation of man in the world, that is, how he feels with regard to his surroundings, the way he conducts relations with others and forms a picture of the future, this situation is characterized above all by the *unifying of our planet*. This unification results from several factors :

1) Among these is the ever more penetrating action of *science and technology*. Thanks to technical progress, the physical and geographical distances that used to separate peoples and cultures are diminishing visibly every day. Whereas we used to have recourse to the idea of " human species " (a biological category), to express the one-ness of mankind, we can now use an expression indicative of unity of life in common and talk of the " world-wide community. " That is, it is the human race as an all-inclusive aggregate that is increasingly becoming the real subject of universal history. This is ceasing to be separate, juxtaposed chapters of regional or continental history — of the West, of India, China, the peoples of Africa. Whatever man does that is great and worth-while, he does on a world scale. Scientific work must become international if it is not to mark time : any system of national economy attempted outside the world *economic system* would be inconceivable, a failure. *Wars* have become world wars and peace is unthinkable unless it be inter-continental, that is, world-wide.

No matter how important be the geographical unity that science by means of technology has produced, the spiritual unity that science tends to bring about is of even greater importance. Let us not forget that at the present time science is the only intellectual activity still apparently capable of creating agreement between the minds of men. This is because modern science is by definition, neutral. Developed by methods of investigation that can be defined and checked objectively, science, for that reason, remains outside the sphere of philosophical, political and religious convictions. When Russia invites the scholars of the whole world to a scientific congress, she does not enquire whether they are believers or unbelievers. That shows how important for modern apologetics are Christian learning and Christian scholars. But there is something more. It belongs to science to produce a " scientific picture " of the world. Now this is a simplified picture which tends to omit the abysses that, in the past, separated the inanimate from the animate and, within the animate, the different degrees of life — vegetative, animal and human. In other words, natural science favours an

evolutionary conception of the cosmos and in this, the qualitative differences are, as it were, the reverse of a quantitative "complexification" of matter. It is true that this evolutionary conception may be interpreted in two ways : either in a materialistic sense (Marxian materialism), or in a spiritual sense (Pierre Teilhard de Chardin, Paul Chauchard). One thing is certain : more than ever it is important to distinguish clearly between science and faith : God must not be made into an explanatory, interplanetary factor with the rôle of filling up the gaps that still exist in the scientific picture of the world. As Saint Thomas used to say : God is not a part of interplanetary things and His causality is not of the same order as that of secondary causes.

2) A second unifying factor is the *progressive suppression of economic and social inequalities*.

We are, it is true, still far from attaining equality between men and between nations but this equality is on the horizon that our world aspires to reach : an indomitable longing after justice and freedom for all permeates our times and stirs up both individuals and nations. Even though it be true that the great majority of human beings are still living in poverty (59½ per cent are still underfed), nevertheless we may rightfully hope that a century of the atomic era will do more than all the past of human history to raise the standard of living for the masses. Out of the conflict between *existing destitution* and the *immense hopes* raised by modern technology has been born what Ortega y Gasset has so rightly styled "the rebellion of the masses." This represents the major event of our age. This rebellion that began last century in the West with the revolt of the proletariat, is now being carried forward by the up-rising of the underdeveloped peoples of Asia and Africa who refuse to live any longer under the tutelage of the West.

It naturally follows that the Christian more than anyone else, the Christian who has received from Christ a message of universal love for all without distinction of race, colour or social origin should, at this present time, feel himself to be in living communion with the vast masses of the poor who are looking for justice and freedom. The place of the Christian for whom the Christian faith is not a meaningless label but a call and a responsibility, is in the forefront of the social struggle that is dominating our times.

3) There is still a third factor of unification to be mentioned ; namely, *the meeting of men and cultures in the world of tomorrow*.

It is indeed, essential to note that what we have said hitherto refers to the *conditions of existence* of mankind in the future rather than to that existence itself. To diminish geographica distances

is to increase human space but this space has yet to be filled. Suppression of social barriers means setting up an economical, social and political régime more conducive to the concrete exercise of freedoms. This liberation of freedoms, however, will not exactly be produced as snow is produced by the cooling of the clouds. Better conditions of existence do certainly help to bring about a better existence but do not produce it of themselves: they are like instruments. All depends on the use that is made of them and that use may be good or bad.

Taken in this sense, the unification of the world so far described remains fundamentally a doubtful reality, in some way ambivalent. It may bring people closer together but also set them further and further apart. Is it not noticeable that in our country villages, in spite of the difficulty of communications, people all know one another? On the other hand, in the great piles of flats of our modern towns, they no longer know even those who live on the same floor. Greater economic equality does not necessarily produce greater mutual respect nor real communion. As for the multiplying of contacts between individuals or nations, this can constitute an enrichment but also an impoverishment. Only too often does it happen that our great international congresses lose in quality what they gain in quantity. This is because it is difficult for man to live on a world scale since, in becoming unified, the world attains a size that is out of proportion to man.

To multiply the instruments of culture and to safeguard the culture of the mind: to promote the unity of the world without harming the diversity and individuality of civilizations: this is the difficult problem of tomorrow. All the great cultures and, likewise, all the great works that stand like landmarks along the path of human history, spring from some original human experience of inexhaustible fruitfulness and therefore always holding some fresh meaning for us. Thus each has, as we say, its individual genius. This genius is nothing else than a particular sense of one or other of the fundamental human values. We have, for instance, the sense of harmony and proportion among the Greeks of the Classical period; respect for ancestors and for family virtues among the Chinese; the cult of homeland and heroes among certain primitive civilizations and the mystical love of all creatures, considered as the reflection of God, among the Indians. It would be an enormous loss to mankind if the unification of our planet resulted merely in the standardization or collectivisation of thought and creative liberty or if the inexhaustible wealth of civilizations were one day replaced by some cultural "esperanto." It is on the communica-

tion with each other and on *mutual respect* for the profound experiences through which mankind has passed that the unity of the world must be founded and that genuine universalism must be achieved by the human beings of tomorrow.

However, is not Christianity also a universal word and dialogue since it is at the service of the word and of the charity of God, that charity that embraces the whole of creation ? Could it possibly be that Christianity should not have a principal part to play in the unification of our world ?

## II

Christianity is not first and foremost an ideology, a conception of the world. Christianity is the very mystery of God and of His saving grace shown forth in the person of the Word Incarnate Who died and rose again and in the outpouring of the Spirit of God.

This genitive “*of God*” is at once subjective and objective. The Word of God is twice “*of God*” : He comes from God and has God for object since He manifests, expresses God : “*Qui est in sinu Patris, ipse enarravit*” (Jo. I, 18). It is the same with the Spirit of God. He is sent by God for the purpose of freeing us for the work of the Word and communicating to us the love of God and of men in God. That is why Christianity, as an irruption of God into history, is fundamentally the mystery of God making Himself God-with-us-and-for-us (*Emmanuel*), making Himself for us the Word and Love. This being so, it is evident that Christianity, as the mystery of God-revealing-Himself “*so that God may be all in all*” (*ut Deus sit omnis in omnibus*, I Cor. XV, 28), possesses an absolutely unique and incomparable universality. This unfolds itself, as it were, in three dimensions :

By His Word and His Love, God addresses Himself to *all men* without exception “*ex omni tribu et natione*”. But He addresses Himself also to *all that is in man* : nothing in man can escape the purifying and sanctifying Word of God for it is the whole man, body and soul, with his joys and sorrows, his mind and his heart, that is called by the Divine Word so that he may have a share in the mystery of the filiation of the Beloved Son of God, Who was born of the Blessed Virgin, died and rose again : “*ut sit Ipse primogenitus in multis fratribus*” (Rom. VIII, 29). Finally, and this is as it were, a third dimension of the Christian universal flowing from the other two — *each* Christian is called to enter into the *universal* designs of God on the universe, to carry the message of the Word

of God to the very ends of the earth and to introduce into the world the universal love of all the brethren without exception. "Thou shalt love thy neighbour as thyself." This neighbour is the child and the old man, the rich and the poor man, the fellow countryman and the foreigner, the friend and the enemy. For Christ and in Christ there are no longer any geographical, racial, cultural or social distinctions.

The universality of Christianity then, clearly belongs to the order of the *word*, of the *dialogue* or *communication with each other* in respect and love. But this communication rises above any merely human communication. It is fed on the Almighty Word and the Universal Love of the Living God, the beginning and end of all things. That is, moreover, precisely why the Christian mystery is called a mystery of peace: it is like the very peace of God which comes down from on high to bring together *all* men around the Word of God so that they may share in the life and liberty of God.

Now, it is just this mystery of Peace that the living community of Christians must make manifest, must inaugurate as it were, must make present in the midst of the world by *fidelity* to the Word of God and the peace-bringing action of the Spirit of God.

If such is the sense and the mission of the Christian faith, it follows that the *encounter* between Christianity and a world that is ever growing more one represents the major problem of our times.

It is not without reason that we have used the word 'encounter.' Even though the universality of the Christian faith is situated above all human and temporal universalism, it is most essential not to confuse them, nor let them coalesce. In fusion — and all confusion is a form of fusion — the ingredients lose their specific identity and disappear in the new unity that comes into being: once water appears there is no longer either hydrogen or oxygen. Quite different is the phenomenon of the encounter which introduces us into the world of intersubjectivity. To 'encounter' someone is to recognize and respect the otherness of the other and thus promote a mutual exchange. The real 'encounter' is in the order of dialogue.

Only, confounding the order of the temporal with the order of religious faith is the permanent temptation of the Christian and the non-Christian.

Numerous are the Christians who still dream of a new Middle Ages. Instinctively, they think of the "universal royalty of Christ" in the prolongation of the Christian Middle Ages with their characteristic subordination of the temporal to the spiritual. They would think it quite normal that the Pope should preside over the assembly of the United Nations and should settle international

conflicts as was the case in the XVIth century when the Portuguese and Spaniards were quarelling over the division of the New World. They like to say that the salvation and peace of the world can come only from the Church but they forget to say which salvation and what peace they mean : whether eternal salvation and the “*pax Dei quae exsuperat omnem sensum*” ; or sound economics, social progress or peace between the great powers.

This confusion, unconscious, it is true, and all in good faith, of temporal and religious is dangerous for religion, for the Christian who is always dreaming of a ‘ Christian State ’ or of a “ Christian International Order ” may not easily feel at ease in the world of to-day. Instead of collaborating with all men of good will for the setting up of a better world, one more worthy of man, he tends to organize a little world apart, *on the fringe* of the other and in the end opposed to the other, for thesis engenders antithesis. We have to think in terms of two separate worlds, two sociological structures, each of them powerful but exclusive. It becomes difficult to go on talking of a true *presence* of faith *in the midst* of the world. By dint of protecting those who are within, the Church no longer manages to contact the multitude of those who are outside : Christianity as the word of God calling all men who come into this world loses the brightness of its universality.

But the confusion of the temporal and the faith is met with also among non-Christians. Certain forms of contemporary atheism are nothing less than inverted religions and they exploit on a large scale for temporal ends the sense of the sacred which is in man. Auguste Comte, the father of positivism thought he was founding a new religion, the religion of humanity while Marxist communism represents for many a new faith and new Absolute, the absolute of History.

This exclusively temporal and terrestrial universalism is dangerous, not only to religious faith — that is only too clear — but also to a genuinely human universalism ; for, in divinising Nature or History or Society, there lies the risk of making man a piece of nature or a mere function in the service of the collectivity : in the end the dignity of the human person is measured by his social usefulness.

Obviously, to produce a true encounter it is not sufficient to avoid confusing the order of the temporal with religious faith. So far, we have been considering rather the negative conditions of the encounter. Positively, three things in particular are necessary :

1) To begin with, a continual return to the fountain-head of faith.

“ Revolution, said Peguy, is an appeal from a less perfect tradition to one more perfect ; it is a return to the well-springs. ” Or, we should say, to go back to a term already used : it is an act of fidelity. Fidelity to the faith of the Gospel, of the Acts and Saint Paul, this alone, in our day as in the past, can make Christianity strong and vigorous and show it to the world in all the brightness of its Catholicity. “ Christianity ” and “ Western thought ” are two things between which it is important to make a clear distinction. Christianity is neither of the East nor the West ; its universality is that of the Word of God Who speaks of God and that is why it is able to sanctify both the East and the West.

2) However, “ going back to the fountain-head, ” is not synonymous with “ disincarnation. ” Faith in God and in the next world is not for us an alibi as atheism makes it out to be. Christian faith is inseparable from a sincere and universal love of the brethren and therefore a fresh motive for intense love of our calling as men and for taking upon ourselves the cares of all men. “ Nihil humani mihi alienum puto ” : nothing that is human may be a matter of indifference to us. We must have at heart the birth of a new world, first of all because this world is also *our* world — the Christian is a man like the rest — and secondly, because, inasmuch as we are Christians, we must be the messengers and bearers of evangelical love which has this special characteristic : it excludes no-one while conferring infinite dignity on each. The incomparable originality of the Christian message as a message of love is that it alone is achieving the difficult synthesis of the universal and the individual. That being the case, it is clear that, to quote the words of Cardinal Suhard, “ the greatest fault of the Christians of the twentieth century would be to leave the world to develop and unify itself without them ” (*Essor ou déclin de l'Église*).

3) But the duty of presence-in-the-world which devolves on us now more than ever, does not imply that we have a ready-made solution for the problems of our time or that we are capable of solving these problems all on our own. This duty of presence is a duty of collaboration with all men of good will, believers or non-believers. The Christian faith does not confer on us any certificate of ability, any particular competence in temporal affairs. In this field we must study and work like everybody else and with everybody else. What is called “ the social doctrine of the Church ” is not a magic box containing the solution of the great economic, demographic, national or international problems of our century but rather what we might call “ social ethics. ” The characteristics of these ethics are : concern for the human person and for all the

values required to make the recognition of the human person genuine and efficacious : a sacred respect for life and death : the affirmation of the basic equality of all men : the love of truth and truthfulness : a very high idea of liberty understood, not as the anarchy of instincts but as the exercise of responsibility, courtesy, modesty and gentleness in interhuman relations : moderation or the horror of fanaticism : faithfulness in love : the sacred character of the family : the priority of work over money, etc. What Saint Paul calls the fruits of the Holy Spirit : “ love, joy, peace, patience, kindness, generosity, forbearance, gentleness, faith, courtesy, temperateness, purity ” (*Gal.*, V, 22, 23 ; and again his hymn of charity, *I Cor.*, XIII) are surely gifts from on high, the work of the Spirit in us, but also human virtues of inestimable worth. They constitute the best safeguard of life in common and of true universalism. It is by the existential richness of its ethic that the Christian religion influences culture and life. This is to repeat that the expression “ social doctrine of the Church ”— like all human language — is ambiguous, especially for non-Christians who are not used to the Christian vocabulary. To interpret it as a social technique or even as the project of a “ Christian State ” or an “ International Christian Order ” is to mask its real meaning and considerably to diminish its universal bearing and particularly its fruitfulness for these present times characterized, as they are, by the unification of our planet. It is urgently important that the relations between the temporal and the faith be thought out again in view of our times so that the encounter between Christian universalism and a world on the way to unification should bring forth all the fruit possible — as much for the good of the faith as for that of the humanism of tomorrow.

---

# Is our Technical Civilization open to the Gospel ?

by Albert-Marie BESNARD, O. P.

*Prior of the Dominican Convent, Strasburg* <sup>1</sup>

---

A civilization based on science and techniques will gradually absorb the whole world, or at least our western world. Many of the faithful are secretly terrified at this prospect, and wonder what attitude to take in a world in which the place of their Christian Faith is not immediately obvious. Some look as though they are preparing for an indefinable catastrophe or desperate struggle. The more clear-sighted try to scrutinize, patiently and bravely, this Stranger approaching them. They know, by their very faith, that he is subject to evangelization and, in some way, vulnerable to the Word of God ; but to be apostles means knowing how to set about it, what language, what parables to use.

However, before making a closer analysis of the characteristics of this new civilization, in view of possible evangelization, we should meditate awhile on the deep theological significance of such research, and on the requisite general attitude.

## NO CIVILIZATION IS EVER BORN CHRISTIAN

The Redemption did not, in any temporal way, replace the cursed, fallen world by Paradise so that man's dominion over nature could once more be exercised with full integrity. We might say that

---

1. Born in Toulouse in 1926, Reverend Father Albert-Marie BESNARD is an old boy of the ' Polytechnique '. In 1948 he became an Engineer of the ' Météorologie Nationale ', and the following year entered with the Dominicans. He took his theology at Saulchoir where he obtained the degree of ' Lector ' in Theology in 1956. In 1957 he was appointed Prior of Strasbourg Convent. He has published : *Vraie et fausse tolérance*, Paris, Cerf, 1958, and articles of spirituality in *L'Union* and *La vie spirituelle*. He presides over the biblical circle of the review *Bible et Terre Sainte*. — Address : Couvent des Dominicains, Strasbourg, FRANCE (Editor's Note).

the Redemption, re-opened the sources of life in Paradise, or rather of eternal life, in the midst of the fallen world, in its chaos of upheavals and divisions. In this dramatic coexistence of a world, hostile to God and wounded by sin, with the Kingdom of God opened by the Cross of Christ, man accomplishes his destiny, passing constantly by his conversion and through the Paschal mystery, from this world to the Kingdom, from sin to the Body of Christ.

Man can only be man, that is to say, active, creative. He will not escape evil or condemnation by keeping quiet and holding his breath, so as not to unleash those extraneous disorderly energies, or corrupt tendencies within himself, which risk driving him to sin. To take refuge in sleep, to withdraw into inertia, is a temptation for anyone who has been appalled by the power for evil of which his own heart and hands are capable, but it is a blind alley. This kind of inversion is, in turn, a sin against God who intended man to be His own image, that is to say, creator according to his secondary causal measure. This sin manifests its blaspheming malignity in that it ends by making God, in the minds of those who commit it, a shameful, timid, somnolent, paralysed Being, in the likeness of their own anguish.

It is therefore necessary to act, intervene, construct... Rub two stones together and produce fire, with the risk of burning the forest and one's self too. Roll a stone over a stream and invent the water-mill, with the risk of being crushed or drowned. Launch a ship on the seas to trade in spices and acquire gold, with the risk of being mastered by this gold and alienated by the desire for profit. Sink a coal-mine and construct blast-furnaces, with the risk of forging a hell and grinding the faces of the poor. Split the atom, with the risk of making a bomb. Work, understand, experiment, produce, with the risk of forgetting God and the true world, love, and one's self. No-one escapes this struggle against the world and matter, which tries to conquer something other than the world or matter : the right to be a man and the capacity to become a child of God.

But what a strange fight ! The smallest outward gesture, the most trifling act, the imperceptible alteration we make in the course of events, not only produces its objective result, successful or not, expected or unexpected, but changes us ourselves, and in this manner we mould ourselves. We think we are simply acting, but it is we ourselves who are acted upon by our own action. We believe we are just organizing the world, but it is we who are, by influence and in turn, re-organized and so often disorganized. Our mentality inevitably reacts to the consequences of changes within

our horizon. If we create something outwardly, whether beautiful or ugly, useful or vain, healthy or otherwise, at the same time we create something inwardly : a particle of our personality, an instant of our destiny. In a way, who cares what is outside : if it is beautiful we will admire it, if it is ugly we will replace it, if it is useful and healthy we will use it, if it is vain or unhealthy we will reject it. In this way we think we shall have accomplished our task. But no ! for what of the mentality which, as we thus proceed, develops within us ? And yet it is this which one day will be judged. This it is which we must first, and unceasingly, convert.

Therefore, to be disappointed that our technician civilization should not be totally Christian from the outset is absurd. Not only because our civilization is, as such, very unchristian, but above all because this demonstrates a misunderstanding of the true purpose of God. In the history of salvation there is nothing, neither man nor value, which is Christian by the sole fact of being born. The child born of Christian parents is not a Christian by right, he must be plunged into baptism, and he will only be a Christian, in the full sense of being part of the Mystical Body, after ratification of his baptism by a personal decision of his spiritual maturity. We become Christians, we are not born thus. Supposing science and technical arts had developed under the high patronage, and in perfect harmony with, the principles of Christian thought, they would have been wiser and would probably have shown greater respect for the human balance of reason itself, but they would have engendered a mentality which would not, for all that, have been automatically Christian, if "Christian" does not merely mean "not actually hostile to God" but positively one with the Gospel and the charter of the Kingdom of God. In the measure in which the technical mentality is the result of an autonomous and purely human exercise of reason (and this respect of the natural order of reason in the very condition of its birth), it is abnormal and regrettable that here and there this mentality should be anti-Christian and, on the other hand, it is perfectly normal that it should be pre-Christian. That was the least to be expected. In any case, the fact that the problem of the conversion of this mentality to the spirit of the Gospel would arise, was to be considered. However favourable it may be to Christianity, everything produced by reason in its own realm is not ipso facto Christian. We must not forget that if the Sovereignty of Christ covers all human values, it is by virtue of His Pasch, the only manner in which He deigned to take possession of His kingdom, as a whole and in detail : no human value can become Christian,

in this world disfigured by sin, unless it is converted and "baptized" in the Pasch of Christ.

We do not mean to say that the exercise of reason itself is so wounded by sin as to prevent it from definitely reaching those truths which are within its orbit, but even truth acquired in this way is only useful to man if it penetrates a converted mentality and becomes part of such conversion. It is not the sciences and technical arts which have to be converted — that does not make sense — but the *mentalities* to which they lead. According to St. Thomas, every truth, wherever found, can be considered as coming from the Holy Spirit and as being a small part of divine and Christian truth, — but a fraction only, and the "conversion" of the mind which welcomes this truth consists in thinking it in a Christian synthesis. St. Thomas himself, by the way in which he integrated Aristotelian philosophy to his theology, demonstrated that it was not quite the same truth in its pagan state as in its Christian state. The synthesis in which it is integrated gives it in fact another meaning, or rather completes its purely rational sense by a new depth deriving from its relationship with the aggregate of other truths, some of which are positively divine and revealed.

To set the problem of the conversion of technical mentality to the Christian faith is not, therefore, a problem of recuperation, of "in extremis" rescue, which our predecessors might very well have spared us: it is a permanently apostolic problem which, we must admit, is terribly aggravated by the present state of its constituent elements. It is precisely because they did not see it taking shape from the very start, and did not tackle it then with missionary zeal, that our Christian forbears of the past three centuries have left us such an impaired situation. We may quite well consider, for example, that if Descartes and his disciples had been conscious of their specifically Christian responsibilities and the demands of their faith, they would have reconsidered and gone further into each of their rational decisive investigations by means of a personal act of faith, endeavouring to see in the light of the Gospel, not the rational truths which are static and unchangeable (when they are really *true*...), but the new mentality they were acquiring, too often, alas, unconsciously. They did not do this and most Christians of their day do not appear to have done so either, but supposing they had made this effort, it was incumbent on us to take it up and pursue it unrelentlessly.

Those engineers and scientists who deeply live their Christian faith understand this now. Every step forward in knowledge and proficiency, every change in their professional status, tends to

modify their mentality, their conception of man and the world as much as their actual manner of living, and they must constantly adjust these new perspectives to the light of the Gospel and convert them to the Kingdom, under pain of being unfaithful to Christ and of drifting back to paganism. This in no way means that progress or changes are intrinsically bad and accursed but simply that whoever increases his human knowledge and power must, if he is a Christian, sanctify these new elements, turning them towards Christ, including them in his prayer, in short give them a role in the continuous conversion which Christ demands of us. Faith is not a static guarantee that all we do and discover after our Baptism will be Christian and pleasing to God, but a rising ferment enabling all gradually to become so.

E. GILSON writes: "Christianity is not of this world, but is in it and only saves it by sanctifying it. And yet, while Christianity is sanctifying it, the world is changing, so that despite all its efforts, Christianity is for ever in the presence of a world not yet sanctified... The task of the Church is not to preserve the world as it is, even if it has become Christian, but to keep it Christian so that it never ceases to change."<sup>1</sup>

Bringing out and specifying the paths leading towards or away from the Gospel which machine-age civilization presents, does not primarily mean, therefore, deciding whether to be optimistic or pessimistic in face of this new world which Christianity must face. It means first of all working out the ways and means by which God's Plan will continue its invincible onward course, discovering "what the Spirit saith to the Church" to keep her faithful to her mission, trying to learn what we apostles should be, so as neither to fail God Who wills to save men, nor men who need God.<sup>2</sup>

---

1. Answer to an inquiry in '*Esprit*' on "Monde Chrétien, monde moderne", Special No. Aug.-Sept. 1946, pp. 195-196.

2. Before going into a more detailed analysis, one point should be noted. When we speak of a "technical mentality," we do not speak of a single reality. There are many ways of taking part in a technical civilization, each defining a specific mentality. In a world we are too ready to believe to be homogeneous, these mentalities sometime present almost contradictory characteristics, as we shall soon see. We must therefore briefly state the difference.

There is first of all the domain which is more purely scientific than technical. This is the world of Science, sovereign over all others, or at least without which the others would not exist. To this world belong the scientists, research workers, professors and all those who undertake the speculative study of science.

This science continually produces, feeds and perfects the immense range of its applications. Here again we would distinguish between a category of higher techni-

## II. FAITH TODAY AND AT ALL TIMES

Faith is the common enterprise of God and man, by which God, freeing man from his sin, draws him up to Himself and finally admits him to His eternal glory. Or again, faith is the indestructible Covenant, both historical and mystical, in which God gives Himself to man as being his Life, and where man lives for God by giving himself to Him.

This adventure of faith, this Covenant is made up of four essential periods which first of all indicate the stages of conversion, and then *simultaneously* and continually renewed and deepened, constitute the permanent structure of faith. These four periods are as follows :

1. — *A Meeting between God and Man.* — The scenario of this meeting, while always unpredictable and original, mysterious and personal, is that which God unfolds during the course of Revelation : the Word of God, carried by one of his actual witnesses, challenges man in the very heart of his being ; and man who receives this Word through one or other chink by which he is vulnerable to this transcendence, and moved by grace, realizes that the living God is speaking to him. The contact is made ; it then continues either in the form of frank dialogue, a long debate or even, at times, a painful struggle.

2. — Out of this meeting springs the believer's creative decision whereby *he entrusts himself entirely to the Living God* : puts himself totally in the hands of the One he recognizes as the Master of his life. It is this decisive act which makes him a true " believer " ; this act includes two attendant factors : on the one hand it impels

---

cians (managers, engineers) and others with more limited responsibilities (certain engineers, administrative staff and various specialists).

The technical infra-structure is the world of workmen, operators and, lastly, labourers, whose conditions of life are totally different. Here the technical influence has far more effect on the body than on the mind, and in everyday living conditions.

Finally, at the consumer end of all the manufactured goods produced by industry. and the general atmosphere created thereby, there is society as a whole, workers, engineers, professors and beyond them all who use their products. Here we find a sort of common denominator of modern mentalities, with customs, habits and reflexes which commit only what is most superficial in man and yet exercise a terrible tyranny over him.

In the following pages we cannot, far from it !, differentiate according to the various spheres of society ; this would fill a book ! we will, however, be explicit on the partial and sometimes schematic character of our findings.

man to throw himself into the holiness of God's love, on the other, it makes him receive and adhere to the Truth of His mystery.

3. — By this absolute, theological act of the believer, in answer to the call of God, the Covenant is established. It remains to be lived day by day in a *sacrificial faithfulness to the Will of God*, in the imitation and following of Christ Himself.

4. — Finally the believer enters the Church which is the precursor of the Kingdom, the people of God. He then realizes his personal charismatic responsibilities as member of this people and the *active collaboration* which he is asked to give for the advent of this Kingdom.

To meet God and recognize Him ; to trust Him entirely in holiness and in truth ; to be faithful to His ever-present will ; to live one's membership of the Church and work for the Kingdom : these are the four stages of complete conversion, the four aspects of faith. We will have to go over them each in succession and analyse the sphere which scientific and technical mentalities offer to each of them : it will then be possible to circumscribe the hard core of opposition which evangelization must patiently reduce or, conversely, discover the lines of least resistance which may be exploited, always saving the gratuity of the gift of God. This is an enormous enterprise, we cannot pretend to do it here. We will limit ourselves to a close analysis of two aspects of the meeting with God and give a few brief notes on the two others (giving one's self to God and fidelity to his Will).

### III. THE MEETING BETWEEN GOD AND MAN

However supernatural in its essence, this meeting is conditioned, inwardly, by the concrete mentality of the man called by God.

Now we know that God has deliberately chosen to speak in a historical and prophetic manner, that is to say, in a manner which throws light on facts which go to make *the past* and reveal the meaning of a Present guided by divine will.

What is more, not only has God propagated his Word in the course of human history, but He has concentrated, summarized and completed it in a *human being*, who is also a divine Person : His own Word Incarnate.

In what measure can this Word of God be heard and understood by men steeped in scientific and technical mentality ?

I. *The Word of God Is a Human History  
Speaking of the Eternal Divine Plan.*

A. *Mentality.* — We are quickly drawn by two contradictory appreciations ; on the one hand there is the tendency to think that the modern world is becoming aware of, and intensely alive to, the “ meaning of history. ” On the other hand, if we look closer, we perceive that many of its secret influences tend to ruin all historical meaning. Therefore the conclusions are not as simple as some would have us believe.

a) *Ruin of Historical Meaning.* — Taking, for example, those exact sciences, physics and chemistry : in themselves, they are quite incapable of giving any kind of understanding of history. Either they reach entirely abstract truths, as in mathematics, or else they are only interested in the concrete cosmos, in those laws in which the pure notion of physical time intervenes, as in physics or astronomy. Those who study these sciences find it more difficult to grasp the historical character of Revelation. Truth is for them synonymous with deduction and necessity, precision and exactitude — an ideal which is quasi — contradictory with that of a truth elucidated from a contingent and progressive history. Something within them will always protest when they are told that this historical development of Revelation is the manifestation of the highest Wisdom of God. If they admit it, it will be because they accept by submission a fact of which harmony and fitness escape them. On the other hand, they willingly accept dogmas, severing them from their historical tradition, and they risk being captivated by these as if they were a sort of transcendent mathematics, parallel with the other, though they may regret that it cannot be demonstrated in the same manner. One polytechnic student never felt completely Catholic until the day when, at last, the existence of angels no longer seemed absurd, and he only made this happy discovery with the aid of the idea of the “ four dimension ”...

Very different from the above, another group of sciences develops an entirely different spirit : they are those sciences based on the historical method (archeology, history in all its branches, etc.), and those which are directed by the notion-force of evolution (sciences of life). These give an unquestionable sense of history, more precisely an urge to lift the meaning of phenomena from their genesis and progressive development. But it is not sure that this education will immediately benefit an awakening to the purely biblical meaning of history. Historical sciences indeed impart an inevitable relativism to the mind and certain tendencies of modern comparative

history of religions are a fine example of this. This relativism is scarcely conducive to the recognition, in any given history, of a supernatural manifestation of an absolute mystery and a universal truth, as achieved for us in the history of the people of God. As far as the sciences of evolution are concerned, they set before the mind the great problems of the origins of the universe, of life and of man, but they take them on such a cosmic scale that they hardly pave the way for an insertion of God within our daily, infinitesimal history ; this remains a scandal, it belongs to another order of things, practically incommensurable. If we can speak, in this particular case, of a certain availability to the biblical message, this is especially towards the message of the first chapters of Genesis, and experience shows that these matters have always interested or preoccupied scientists. For example, the work of P. Teilhard de Chardin here finds its justification, and yet there is something ambiguous about it, or if you prefer, something unfinished, so that interest in this book would not seem sufficient for us to speak of an awakening of the sense of history opening wide the doors to biblical tradition — this tradition which, after the chapters on the origins in Genesis, goes abruptly into history, simply, modestly and slowly human, beginning with the call of Abraham by a God who speaks Aramaic.

And now, passing from the sciences to the practical techniques they create, other deteriorations make their appearance. The technical world ignores historical duration, it only knows " technical time, " that time which is money, that time which is transformed into tons of merchandise and which is only one variant among many others in the balance of production. The consequences of this outlook can be summarized as follows : on the one hand, technical progress concentrates our attention on the productive present or future and devalues *tradition* and the past ; on the other hand, it contributes to losing the meaning of the historical *event*.

Technical progress diminishes the value of the past. To an engineer, a technician, in fact to all of us in practical life, the methods and machinery of the past are of no interest whatever : they are museum pieces. What we seek is to adapt our actions to present resources and immediate future requirements, which alone hold the secrets of success. Modern man looks straight in front of him with scarcely any feeling of continuing a tradition to which to refer, unless it be the tradition of faith in the progress of science. He is the explorer of a new world, the pioneer of a new enterprise, he has burnt his boats and all his old, hoarded belongings.

There might be a temptation to think that if modern man no longer has the sense of historical tradition, he at least has that of history

in the making, but this would be wrong. At this technical level, there is no "history" being made, but simply a chain which is completed at a set rhythm, a plan which is worked out according to schedule, five-years plans which develop according to norms. The time of technical action is not historical time; to compare it to historical time is like comparing a stop-watch sprint to the growth of a human being. It is a physico-economic time, not an organic and human time.

This is the ultimate cause of depreciation of the historical event, that is to say of that decisive, almost sacred thing which separates what has gone before from what comes after, which signals an accession or a break in history, which challenges man, obliges him to face and bend the curve of his personal line of destiny, whatever name — fate or Providence — is given to this destiny. Certainly, modern man speaks a great deal about events; this is how he qualifies mastering the atom, breaking of the sound barrier, launching artificial satellites or, soon, landing on the moon. It is true that all these things may constitute real "events," only one thing is missing: the capacity of technical man to sense them as such. In fact, the period in which he lives is not rhythmized by *events*, it is staggered with *dates* which do not lead him much below the surface of history. He has hardly noted them, before he files them away and looks forward to the next, like trying to guess the winner of the next horse-race. In any case, there are too many of them! So much happens every day, there is so much news in the papers, that we must be resigned to being thrilled no longer by the daily cascade of events unable to find true material for thinking "in terms of destiny" in them.<sup>1</sup>

b) *Vitality of historical sense.* — Unless, indeed, as is especially the case with the masses and young people, all this helps to feed enthusiasm for an adolescent discovery of the world. We then have a vivid, though confused, overall view of this famous "historical sense" which could be, and really is, a characteristic of our epoch. Thus the affective social conditioning allows our modern mentality

---

1. The magazine Paris-Match dated Saturday 19 Oct. 1957, wrote as follows about the launching of the spoutnik: "4th October 1957: first date of the conquest of the universe. BIRTH OF SATELLITE N° 1. Raymond Cartier, our special correspondents, our draughtsmen, our photographers, will make you relive and understand the beginning of the planetary era inaugurated by baby-moon. In these pages you will read the first chapter in the new history of men." But what became of the copies of this number of Match is no doubt a symbol of what became of the impression produced by this solemn title, — and indeed too often it is a case of an 'impression' which the inward personality has no time to assimilate.

to retain and develop what technical conditioning as such would tend to make us lose. Three components characterize this historical sense : an awareness of the mind, which is the basic element : a dream which brings the affective dynamism ; an idea, which is a kind of general rational justification.

(a) A mass awareness of the mind. This comes from the experience of peoples who nowadays make or endure their history at such a pace that their mentality cannot but be obsessed by it. Our generations are living at a time of really spectacular changes, we feel we are drawn into an historical ferment of which we are not wrong in thinking that humanity has never known the like. Two world wars and the marxist revolution in Russia and Asia ; the awakening of many races ; the emancipation of numerous peoples ; the appearance, pure and simple, of others such as Israël, which had disappeared from the map for nineteen centuries : it would be odd if all this did not give us a very vivid sense of the forward march of the world, the impression that humanity is something on the move, seeking and developing itself.

(b) This gives rise to a kind of dream, a passion, the obscure need to know where we are going, to determine the meaning and stages of this movement. There is here both anxiety and enthusiasm. One of the reasons for the hold of marxism on many ordinary people, is the clear path it traces for the forward march of humanity and the alluring form given to the end in view. Hope is strengthened and then contributes to uphold and guide the spontaneous sense of history in modern man — which also contributes to shape concrete history itself.

(c) Finally, the last component, *an idea : that of evolution*. It is the rational and, people believe, scientific, plan intellectually underlying the modern meaning of history. For the modern mentality, it is a spontaneous proof, the permanent law of all life. Modern man, remarks Dr. Jouvenroux “ believes that with each new step, a truth always outs ; that everything is a long onward course ; that there is nothing static in this world but only sign-posts to be followed. He believes in the evolutionary character of truth because he credits each thing with a soul and every experience, each new observation brings him a new perception of the truth. ”<sup>1</sup>

Such, briefly, is the balance-sheet. It is neither all debit, nor all credit, but he who is converted to Christ, God in history and the Lord of history, will have to make complete changes in the positive as well as the negative elements within himself.

1. DR. JOUVENROUX, *Témoignages sur la spiritualité moderne*. Paris, 1946, p. 78.

B. *Pre-Catechesis and Adapted Catechesis*. — There is first the conversion of the *unfavourable elements* in his mentality : the technical mind, resolutely turned towards the future, indifferent to the past and historical traditions, is not easily reached by a Christian catechesis which would introduce it to the mystery of the Word and of the people of God in history. The spontaneous reaction is that the Bible, Christ and even the Church is all ancient history and has no longer anything to do with ours. We are no longer even concerned with our grand-parents' opinions and manner of living, we know they are completely old-fashioned, how then could we have any desire to revive customs dating back thousands of years ! Contemptuously, people say : It's archeology.

But the Church replies : No ! it is the event of salvation in the core of human history, and she insists on the actuality of this event which, if it does rest on the past, turns man actively and mystically towards the future. The only thing is that the announcement of this event found a help in the mentality of the first century which is not proffered by the twentieth century mentality. The Christian message came to the Greco-Roman world as a " Gospel " ; it filled with transcendent significance a word which already brought to mind an historical event : the enthronement or the visit of the emperors, the beginning of a reign. Nowadays, the Gospel may be presented as a method or a programme : it will then be discussed and perhaps admitted : it can hardly be presented to the technical mentality as an *advent*. And yet, as long as it is not received as the advent of the Son of God and His Kingdom, it cannot lead anyone to conversion, of which this is the first act. To open the technical side of our mentality to the Christian message, is to bring it to put aside that entirely materialistic and restless idea of progress which depreciates the significance of truly human history by giving it a demiurgic tinge. It means making it available to the spiritual values of civilization in order to render it more desirous of thinking in terms of continuity with some of the past history of humanity. It is to make it attentive to less spectacular but more profoundly personal events than scientific discoveries, technical inventions, achievements — or lead it to assess these discoveries, inventions, performances, in the light of the civilizing significance and repercussions they have in the life and souls of men. In the biblical mentality, history is the field where God works with men, allowing them to see here and there conclusive proofs of His intervention. To the technical mind, the changing universe is a workshop where man works visibly but where God visibly does nothing. Our technical notion of work, its aim, its efficacy, its methods, make it difficult for us to understand any

spiritual action or intervention, although very real. The idea of a "spiritual event" accompanied by the conviction that its traces are visible in one way or other in life and history, is very foreign to our mentality. That is why the latter must unceasingly strive to be convinced (and here we have the unfamiliar permanent effort of conversion) that the Incarnation of the Son of God, the historical life of Jesus continued in the Church, by the sacraments, preaching and prayer, constitute an event which, in the long run, is far more considerable than the harnessing of atomic energy or a landing on the moon. Not that these achievements are small; they are very great and we must realize this, but the actions of God are greater still and we must practise realizing their ever greater effect "in another order," as Pascal would say.

The *factors favourable* to the development of a human sense of history are precious stepping-stones for the proclamation of the Gospel. They cannot, however, be purely and simply transposed in a Christian mentality. This is what they will have to accept. Modern man's understanding of history is very alive to the efforts of a humanity which is trying to free itself from certain elements of constraint, injustice and chaos. He admits that every race and nation has its own original contribution to make to this effort. But he cannot understand that a single nation should have found itself to be the bearer of a definite message of salvation for all the others; in other words, the biblical notion of the chosen people is naturally strange to him. Equally, he will not understand that the key to universal history should have been found in the person of Jesus, in the past. It is quite normal that this should not immediately be taken in, as it is this very understanding which constitutes conversion! The modern and pagan sense of history will become a Christian sense of history when Jesus Christ is recognized as the centre of the history of mankind, and the historical tradition of Israel as the living trace of the message of God to men, and therefore as the mystic norm for the rest of mankind's history. Conversion, for the modern mentality, means recentering historical perspectives in Jesus Christ.

This re-centralization not only supposes polarizing the mind towards the historical Christ during His life on earth, but also straining towards the new coming of Christ, which crystallizes Christian hope in history. The pagan understanding of history will have to turn from a purely temporal Messiahship based on man's strength alone, to the eschatological expectancy of new heavens and the new earth which God alone will fashion (but after man has put all his efforts into the task!). It is probably here that the modern mentality is closest to biblical mentality, here that the Christian message, cons-

cious of its eschatological dynamism, will most easily be heard ; and this is not surprising if it is true that Marxist hope is in part the secularized residue of the ancient Christian hope.

Finally, to become Christo-centric, means remaining in actual contact with the glorified Saviour present in the Church, the companion of modern man. Modern mentality must convert itself from an immanentist evolutionism to an historical development of which the law of growth, at one and the same time immanent and transcendent, is none other than the person of Christ Himself : “ lifted up from the earth, I will attract all men to myself ” (John XII, 32). This aspect of the conversion of the modern significance of history is not the easiest, for to admit as the law of development of the Kingdom of God, the Paschal Christ, is to plant the cross right in our history, both individual and collective. The basic optimism secreted by evolutionism will always find this repugnant. Here, more than anywhere else, we have to speak of *conversion*, that is of thrusting aside the mirage in order to adhere to the crucifying reality of salvation in Jesus crucified, giving up the perspective of an indefinite linear progress and going forward in the paschal law and way of death and resurrection.

## 2. *The Word of God is the Person of Christ.*

The man of the XXth century, like man of the Ist, must accept this fact : God speaks and gives Himself to him in Jesus Christ. In this respect all conversions are similar, whatever the man, his race or culture : they all consist in recognizing Jesus Christ as the Son of the Living God, Lord and Saviour, Life and Truth, and in adhering to Him in body, heart and soul, in life and in death, knowing that by His side death is no more ! The very act of faith was probably no easier for a contemporary of Christ than it is for us. To see Jesus, and seeing Him, acknowledge God to be his Father, this is the secret movement which escapes all conditioning of time, place and heredity. This is the movement for which God alone declares Himself immediately responsible : “ Nobody can come to me without being attracted towards me by the Father ” (John VI, 44). Converts know this well : they have neither put their trust in the word of any man, nor have they allowed any man to influence them : they have been embraced by the Living God Who assures them of His presence in an ineffable manner. But the exterior and primary condition is that the Good News of Jesus Christ is announced to them by other men.

For this the Church until the end of time will never cease to draw and proclaim from the Gospel. We cannot proclaim another Christ, nor proclaim Christ in any other way. Do not the Gospels themselves appear to be the fundamental works of Christian catechesis? The attitude of men towards this book, the first and finest gift of the Church to those who are beginning to believe as to those who never cease to believe, has been extremely varied. We will only look at a few typical reactions of the scientific and technical mentality.

The main obstacle for such men could be summed up in this basic impression: The Gospel is not a *serious* book. So long as this prejudice lasts, the contact between faith and Christ cannot be established. The notion of seriousness which forms the basis of this judgment (more often sensed than clearly expressed) is very much dependent on our scientific context. What is serious is what comes in a scientific costume: either in fact for scientists themselves, or in appearance for the general public and also, it must be added, for certain scientists who have ventured outside their speciality: they naïvely and unreservedly agree to the most outrageous and peremptory statements guaranteed by a signature, an experiment or an equation. A certain undisputed prestige of science makes men more credulous than ever by giving them the illusion that they are at last freed from all credulity. Some materialists know this well and exploit this prestige to the full, especially with regard to the young and to simple-minded people, but this naïvety also attains highly cultured scientists who are incapable of judging anything outside their branch of knowledge. There is no worse imposture than that which puts science, or rather pseudo-science, to its own use.

And so the Gospel which affirms that it brings a divine light on the great problems of man's heart, vocation, destiny, death, the origins and future of the universe, — cuts a poor figure by the side of any book from the pen of a biologist discussing the subject of man and of his destiny, or alongside the new marxist gospel. To some it seems to be an important and normal occupation to study Marx, for dialectic materialism claims to have a scientific foundation, but it would never occur to them (supposing they are not hostile to Christ and Christianity) to *study* the Gospels with the same favourable prejudice of seriousness: it is not the same thing...

Admitting that they agree to do this and that the seriousness of the historical proofs in favour of the authenticity and originality of Jesus neutralizes in them the seriousness of the contrary affirmations of an anti-christian tradition, they will once more be disconcerted.

How many very clever and cultured engineers have infinite trouble in understanding that the mosaic of Christ's words known as the Sermon on the Mount, or those parables told from the side of a boat swaying on the ripples of a lake, could constitute a decisive rule of life requiring their entire adherence and unconditional fidelity ! To those faithful, taught at length by the Church and accustomed to meditating the Gospel, their attitude appears absurdly narrow and inexplicable, but nevertheless it exists. Trained in scientific rigour and logic, these men have the greatest trouble in approaching truth other than by rational arguments and demonstrations, although such methods cannot make them grasp the plenitude of truth. One of them once remarked, at a meeting, that they were always tempted to go no further than looking for the God of philosophers and scholars, the God of Einstein, and to ignore the true interior measure which brings us face to face with Jesus Christ. That is where the difficulty lies, God, who could have revealed Himself through discourses and logical demonstrations, chose to do so in a human being. The way to draw near to Him and to know Him, is the same as approaching and knowing a person who wants to make friends with us. Many men trained to scientific thought find it difficult to adjust their minds to this divine mode of expression, which is that of life but which has become so alien to them ; they prepare their intellect but Christ speaks to their " heart, " that is to say, not to what they themselves call the heart, the mere organ of sentimental emotions, but to that interior abode where truth penetrates " from top to bottom " as Bernanos said, where the human being becomes accessible to truth in love. Those who think that this is not really " serious " are often those for whom " serious " means that which is solely professional or scientific, not family or civic or social matters, that is to say men, who are incomplete.

There is no arguing with Christ, man must " come and see " as St John says, and submit to Him, discovering Him progressively until the day he reaches the threshold of the mystery — mystery in the Christian sense does not mean enigma for the intelligence, as scientists, so easily believe —, but the presence of a transcendent being who gives himself to us and invites us to bind ourselves to him. An enigma is finally conquered, elucidated, or, if it is insoluble, left on one side. But God's transcendent presence is never spent in the mind of the believer ; the latter gradually absorbs the truth radiated by this presence. This truth first becomes part of our flesh and blood but finally reaches and satisfies the intelligence as no victory of reason could do.

If scientists encounter difficulties, it must be admitted that they

are peculiar to them. If there is a kind of gap between them and the masses, it is most evident here. For ordinary folk, especially if techniques overwhelm them and leave them unsatisfied, are already awaiting this truth which is presence before being reason, a body and soul and not an intellectualist system. The majority would agree with this saying of one of their number : " Only that which has taken on the human aspect of an experience, a personal testimony, is given strength and power over others. " <sup>1</sup> This perception is the finest justification that popular modern mentality can give to the Plan of God. The word of Christ is here most apposite : " The Wisdom (of God) is vindicated by all her children " (Luke VII, 35). Never has the mystery of the Incarnation appeared more in harmony with the world's desire — on condition that the testimony of Christ should be effectively transmitted by His witnesses of today, all who are Christians. It is by stimulating this longing within them also, that scientists and technicians will accept the Gospel.

#### IV. MAN'S ACT OF TRUST IN GOD, THROUGH JESUS CHRIST

##### 1. *Obstacles which Paralyze Faith.*

To meet God in Christ is only the beginning : the essential part still has to be done. Man must place absolute trust in the sanctity of the Living God : sanctity of greatness and love. Modern man is intensely averse to this act. It means that he must live in the spirit of poverty according to the Beatitudes, that is to say, *give himself*, all of himself, to one who is greater ; instinctively he imagines that he is being asked *to resign*, and he draws back. This is due to a misunderstanding ; the act required of him is neither abdication nor self-destruction, on the contrary it is an act creating the fullness of personal existence. How is it that he finds it so difficult to understand this ?

There is first the complex of instinctive suspicion. A certain attitude of rebellion against anything transcendent has tainted, especially in its philosophical origins, modern, technician mentality. Modern man is distrustful : whatever comes from above (from whatever height or authority) is immediately suspect. He ponders over the tactics of which he believes he is, or fears to be, the victim. He flatly refuses to " be had, " as he says. He has shaken off the yoke of paternalism in any shape or form, and is convinced that

---

1. DR. JOUVENROUX, *op. cit.*, p. 73.

this liberation spells promotion — and in a sense, he is right. He therefore finds it difficult to understand the fatherhood of God otherwise than as paternalism with unlimited power, therefore the very worst kind. He is more or less steeped in the marxist idea of the alienation of religious man in a God who despoils him of himself and robs him of his will and destiny. “ I don’t want Another, ” such is the cry which best expresses this radical mistrust of modern man, expressing an irrational reflex.

But technical man does not want Another for a specific reason either : that Other would be in the way. This mentality is well-known in any kind of administration or enterprise : the rôle and attributions of the collaborators engaged are ever more closely defined and limited ; the continued presence of Someone who would have a word to say on anything he wished would be unbearable. No two persons for the same job, is an axiom of action. To entrust one’s life to God means admitting that two are simultaneously responsible for each decision ; this is absurd ! Let the task be divided : for example, God will look after saving my soul and upholding the Church, and I will see to earning my living... Thus the technician is incapable of understanding that God can do all in our life, and yet that it is we ourselves who, equally, do all ; that to trust in God is not to surrender all the responsibilities of our existence to Him, but to be willing to receive them from Him all the time, without their ceasing to be ours.

Furthermore, thinks the technician, why should I trust in God ? I am self-sufficient. I have limited my hopes to my possibilities ; I need no one. This argument strongly impresses the utilitarian mentality of our century. Already Nietzsche made use of it. Try to live without God, he said, you will see you will manage it quite well, just as one fine day a child suddenly discovers that he can walk without holding on to a table or chairs. Show me what use there is in trusting in God, seeing that I can do without !

Finally, to be quite frank, “ I don’t want to give myself. ” The technician develops his will to fight and to possess. He masters the energies of nature, he holds sway over machinery and often over men ; if it can be rightly said that he “ gives himself ” to his task, this must not be misunderstood, more often than not he is pleasing himself in accomplishing his task. His self-surrender is not spontaneous.

## 2. *In What Direction Should Technical Mentality Develop.*

These are the psychological obstacles which paralyse the act of faith. Their mere enumeration also shows in what direction the

technical mentality should develop when it turns to the Living God. At rock bottom, the basic discovery is the sanctity of love of God : a sanctity which transcends man without crushing or humiliating him in the injurious sense of the word, which is present to him, not handicapping, but on the contrary liberating his freedom, which opens out a vista of unsuspected hope and, finally, inflames him with the generosity of true love.

This sanctity is also truth. To adhere to it with one's whole person is also, and in a privileged way, to adhere to it by one's intelligence. To share in the life of God, is to communicate with the Truth which He is. The act of faith includes an assent to truths and dogmas which are so many intakes on the mystery of the unique truth of God. The psychological incompatibility between the modern mentality and the dogmatic aspect of faith has been so greatly emphasized and universally recognized that for a long time nothing else was seen.

In point of fact, the scientific mind of the mathematical, deductive type, feels an aversion for dogma, not so much as such, but because he does not see what it is connected with. Dogma, which is not evident and cannot be demonstrated, is to him simply absurd. But that is because he seeks its justification in the wrong place, and does not seek it where it can be found, having cut himself off from the testimony of tradition in which he is not interested, and not having always reached the coherent blossoming of personal faith. The recognition of dogma is attached to the meeting with a personal God : suppress this meeting and no sort of apologetics will make a healthy mind adhere to a dogma, if, as St. Thomas says, this adherence must not stop short at concepts, but embrace the Reality it delivers unto us. On the other hand, once this meeting is effected, dogma will no longer be absurd ; which does not mean that the mind will be entirely satisfied, but this is the dissatisfaction congenital to faith which will only disappear when we are face to face with God-Truth.

For the scientific mind imbued with the idea-force of evolution, the difficulty is apparently more serious. The unchangeable character of dogmatic formulae is indicative of non-truth rather than of truth. But here again, there is no apologetic homogeneous to science itself ; there is one indeed, on a philosophical plane, but we very rarely meet the scientist at this level ! The primary problem is not the immutability of a dogmatic formula, it is to know whether yes or no, God has spoken in history : we are continually brought back to this fundamental point.

### 3. *Under What Conditions Will Converts Persevere ?*

Let us now suppose that modern man has accomplished this act of trust in the sanctity of the God Love, and of adherence to the God Truth. This is the effect of grace within him, but it does not mean that all his difficulties have vanished. *The surrounding mentality continues to tempt the believer.* His guiding lines continue to canalize the effort of his faith and to order his spirituality ; only what previously was an obstacle must become a ferment of purification and of maturation of the faith. This transforming of previous obstacles into permanent temptations and purification, is one of the major principles governing the life and education of faith (its prototype can be found in the pagan idols which the Israelites allowed the people of Chanaan to keep after the conquest).

Having discovered the true meaning of divine fatherhood, modern man will thus be on guard against falling through the line of least resistance, into the conception of a " paternalist " Providence which would blunt his awareness of his terrestrial responsibilities. Knowing that it is God who achieves in him " to will and to do " he will nevertheless put his whole heart and strength into willing and doing. Having surrendered all spirit of revolt before the infinite majesty of God and learnt humility, he will refuse to let this humility become degraded. He will discover that redeemed man can stand up straight before his Lord, at the very moment when he acknowledges himself to be small and poor. Having tasted of prayer, he will refuse to seek therein an alibi dispensing him from developing his courage and waging his fight. Having adhered to divine truth through the dogmas of the Credo, he will not look upon this as an abdication of his intelligence, but as an invitation to meditate and contemplate the inexhaustible mystery of the Living God ; he will constantly assure himself that the truths which he believes have their root in Christ and in His Word.

These assertions are not an enumeration of things which are self-evident ; each one, we must admit, raises a real spiritual problem, but we cannot discuss them here.

## V. SACRIFICIAL FIDELITY TO THE WILL OF GOD

We will be very brief, not that there is little to be said, but the difficulties of technical man in this respect are not so very different from those of modern man in general, nor of men of all times. At

least they are of the same kind, for in intensity and volume of temptations we are, unfortunately, incomparably better served !

Whoever has become a convert to Christ must take to heart the paschal law of Christian life : he has made a Covenant with God, he must keep it. This Covenant has been sealed on the Cross and in the Blood of Christ, therefore to be faithful can only mean sacrifice, that is to say, he must live his obedience to God in the spiritual sacrifice of his whole self.

Here everyone comes up against the *scandal of the Cross*. Modern man in particular finds it a stumbling block because the gift of self does not only appear to him as a difficult transcendence, but a sort of irrational act, infinitely repugnant to him. The law " unless the grain of wheat die... " is too much in contradiction with his own ideal of efficiency.

In addition, the search for profit, for success and output, easily makes man lose the *sense of service*. And yet the golden rule of service, understood as an imitation of Christ, the Servant of God, is at the heart of the Christian conception of personal and community existence.

The unlimited search and desire for comfort, as also the ever-improving standard of life, undoubtedly contribute to blunt spiritual sensibility in regard to the sacrificial requirements of Christian life and, in particular, to the *poverty* of the Beatitudes.

Finally, sacrificial fidelity to the Covenant can easily be caricatured : instead of being the real thing, it is a kind of *moralism* based on a simple rule of life. The technician, who organizes and adapts the means to the ends, is tempted to transpose his professional and mental habits into his moral life. He will accept Christian ethics as a rule of life, he will even accept some austerities ; but, to him, this discipline will not mean that he is living his incorporation into the Pasch of Christ. It will be the condition of his personal, and perhaps generous, success in respect of the Kingdom of God, but not the evangelical mysticism. Such a man runs the risk of being superficial and over-simple in his moral code, and of misunderstanding the true dimensions of the Christian way of life.

## IN CONCLUSION

We have envisaged our technical civilization in the light of God's Plan in the world of men. We see taking shape under our very eyes a new type of man, very different from the one fashioned by previous cultures ; as faithful Christians we are certain that the Christian faith can reach him fraternally, as it reached the Greco-Roman, or

the man of the Middle Ages. We have stressed some of the conditions which canalize man's reception of the Word of God ; but it is worth while recalling that the existence or not of faith does not depend on favourable or unfavourable conditions. The Word of God reaches each one of us in that sphere transcending all things, where we are just man face to face with the Living God, not in the least mutilated by excluding all which constitutes our individual personality and our insertion in a given period or environment — but so completely embraced by God that our personal originality makes us at the same time the brother of all other men, in whatever age they may have lived, and that our insertion in the world becomes that simple condition of being a man thrown into the world, whatever may be, in the final account, the particular outlook of the century which is ours.

One of the aspects of the eternity of God, is that He is totally present to the single totality of each epoch ; there is no century of which God is not the master, even when men try to proclaim His death. Each time He comes into this world, through His Son or the witnesses of His Son, He comes into and amongst His own. He is the God of the XXth century just as He was the God of the XIXth, or of the XXth century before Christ, the God of Abraham !

Here the paradox of faith blazes forth : in this visit of a God Who comes from the inaccessible and reaches beyond all that is, and yet whose first effect is to make us take the realities of our times seriously. XXth century man is vulnerable to God's call first and foremost because he is a man, sharing in the unique adventure of humanity, and that the God of Jesus Christ is his Lord and Father, whether he knows it or not. It greatly depends on us, the faithful, whether he learns it at last...

---

# Technical Attitude and Approach to the Liturgical World

by Bernhard HAERING, C. S. S. R.

*Professor at the Academia Alfonsiana, Rome*<sup>1</sup>

---

The liturgical revival has now reached a point where it is no longer only a question of injecting new life into church ceremonies ; as in the days of the early Church, the celebration of the Holy Mysteries is seen more and more as the centre of the whole unity of life. We must, however, fully realize that our progress must be orderly, i. e. as long as the celebration of worship is not intelligible, living and joyful, its rays will not penetrate the whole of our life. Efforts to bring fresh life to the liturgy will come up against the traditional difficulties ; but, above all, we must watch the psychological reactions of modern man, insofar as they are influenced by the technical way of life.

## *Positivist Law and Technical Observance of Rites.*

The liturgical education of the clergy at the time of the Carolingian theological renaissance showed an ardent love of symbolism, compared to the preparation of future ordinands to the altar during the last century. Each act of the priest during the celebration of the Holy Mysteries was interpreted as the sign of a truth or mysterious reality. On the other hand, in the spirit of XIXth century positivist law, teaching primarily, if not exclusively, consisted in asking : “ What does the law lay down ? ” Earnest priests, imbued with the spirit of their day through no fault of their own, endeavoured to be interiorly pious and recollected during the celebration of the Holy Mysteries and, at the same time, faithfully observe all the rubrics. Obedience is unquestionably a value ; but the value of the

---

1. See biographical note in *Lumen Vitae*, XIII (1958), 3, p. 416. — New address : Academia Alfonsiana, via Merulana 31, Rome, ITALY.

Christian virtue of obedience was reduced to outward observance. The characteristic Christian element was lacking : living obedience, the effort to understand the true meaning of the rites prescribed. This purely external application of the law and obedience estranged the priest further from the meaning of liturgical symbolism.

This mainly " rubricist " formation of the clergy could hardly lead us to expect great efforts on the part of priests in initiating the faithful in the meaning of symbols and liturgical gestures. " Prayers to say during Mass, " quite independent of the liturgy according to the rubrics, were taught far more than understanding of the hidden mystery of our salvation. A custom still observed in many Roman parishes shows how completely these held sway : on Sundays and feast days there is a sermon lasting from the Offertory to the Consecration, and even quite often to the Communion, to keep the faithful's minds busy while they are " making their Sunday duty. "

This is right where the present liturgical movement comes in : the idea is to *bring the rites to life again*, together with the texts as eloquent signs, *as intelligible symbols of the mysterious reality being celebrated*. A book illustrating this is Romano Guardini's " Von Heiligen Zeichen " (The Sacred Signs). The classical expression of the object to be attained is found, among others, in the postcommunion of the feast of the Beheading of St. John the Baptist : " *Magnifica significata veneremur et in nobis potius edita gaudeamus.* " <sup>1</sup>

### *Difficulty in Restoring the Meaning of Liturgical Symbolism.*

There are innumerable difficulties, which are further increased by the technical mentality of modern man, in replacing the Sacrifice of the Mass and the sacraments in the centre of Christian life, by rendering the symbols articulate and immediately intelligible. The purely legal observance of the outward prescriptions in the liturgy was already a way of " technicalising " actions which originally tried to express the feelings of those participating and, in this particular case, be the expression in worship of the community at prayer. The legalistic attitude towards the original symbols of religious reality was a deviation towards technique, further aggravated by a large number of prescriptions whose meaning could no longer be understood. Often people were satisfied with an outward " technical " performance.

---

1. Grace both to venerate what is signified by the glorious sacraments which we have received, and to rejoice at what they have wrought within us.

The too technical man considers *output and results* instead of paying attention to the immediate *sense*, or reality expressed. He is more interested in the *practical result of action* than in understanding a truth which brings joy and finding rest therein. The visible sign is no longer a source of meditation. He considers it more important to *master the reality* than to understand its message about God. Technical mentality seeks more to possess, to seize an object, rather than that which is beautiful, good and true. The increase of artificial products has made modern man partially lose the direct relationship between the gifts of nature and their symbolic language. In the first place, the city-dweller is no longer as close to nature's symbols as the countryman. Even the agricultural worker, technically equipped, bound to capitalist farming whose sole concerns are investment returns and increasing output, shows a psychological tendency to see only *matter to be used* in the gifts of the earth.

Let us now examine these difficulties which, heightened by technical mentality, hamper access to the liturgy.

#### *Output and Efficiency.*

The Book of Genesis does not say that God "manufactured" a world. There is nothing in the bible story of the creation of the world which evokes the picture of a technician, who calculates the utility of his action. All is expressed in function of the person. God spoke a creative word full of power and love. "It was through Him that all things came into being, and without Him came nothing that has come to be." (John I, 3). Man created in the image of God can try to penetrate the *meaning* of the creative word and thence give things their name (Gen. II, 19). Man's resemblance to God is expressed by his power to rule the earth by moulding it (Gen. I, 27 et seq.). However, man adores only when he participates, through worship, in God's rest on the sabbath, is faithful to his mission in creation and keeps his resemblance to God (see Gen. II, 3). Hence reverent silence, attention to the meaning of things, to what they tell us about God, are the preliminary condition for a "technique" worthy of man, for a production in the divine image in creation. If man does not labour in a spirit of worship here on earth, he increasingly loses the sense of direct worship. When work becomes an end in itself, it is inconsistent with worship, with adoration of the sovereign domain of God.

The man of today who, in face of the works of creation, behaves more as *homo faber* than *homo sapiens*, finds it more difficult to understand his inner nature of *homo orans*. The process by which the

“ homo faber ” engulfs the lower social classes is shown by his special propensities when he wishes to be religious, when he first approaches sacred things : he sees them above all in terms of technique, useful work and success.

Modern man's predominantly technical mentality explains, to a certain extent, why sacramental doctrine in moral and pastoral theology is preferably given in terms of *results* and *duty* ; similarly, in dogmatic theology and preaching, this same sacramental doctrine is considered from the point of view of efficacy, of *effectus*. Certainly the sacraments must be effective ; the point is to know, when they are spoken about, from which aspect and in which category. It is a very different thing to speak of *signa* efficacia, stating that the sacraments bear fruit inasmuch as they are *eloquent signs of God's love*, and to dwell almost exclusively on the problem of the moral or “ physical ” efficacy of the sacraments. There is a great difference between the following two attitudes : in the sacraments, always see the Lord speaking to us through signs of His love, try to understand what He is telling us through His gifts and what He is asking of us by giving and acting — or else talk of the effects of the sacraments as though everything did not depend on God acting personally and on the words he speaks to us in His love, words to which man must render himself accessible by listening to them and receiving them in all humility.

Technical man's basic theme of “ output and efficacy ” veils the categories of person and worship proper to the word, symbol, encounter in love and gift of self. He thus loses sight of the “ efficacy ” proper to the sacraments, or, to put it in a better way : their fecundity.

### *Utility instead of Gift and Offering in Return.*

Fallen man is tempted to seek and see in all things primarily *their utility for his personal ends*. The man of worship, on the other hand, sees in everything the manifestation of God's love, the gift of divine love. Hence the great problem of his life is this : “ The Lord's mercies have never failed me ; what return shall I make to Him ? ” (Ps. CXV). In worship, man offers the gifts received from God, saying to Him through symbols : “ I have received everything through Thy love and I belong to Thee ; accept from me these gifts Thou hast given me ; accept me myself. ” That is the profound meaning of the sacrifice and desire. Through this attitude, he who is faithful to worship and the liturgy can grasp the true language of things. Offering them in worship, for him they are gifts of God's love, symbols of His designs of eternal love and means of love.

A man turned entirely towards technique has difficulty in understanding the highest expression of the liturgy and the interior attitude of a man of worship. When technical mentality dominates, it strengthens the tendency of fallen man to consider everything solely from the point of view of their use in serving his own ends.

Yet it would be wrong to seek all the obstacles in the way of the liturgical education of man solely in the craze for technique. The influence of the *century of light*, which tried to overcome the incomprehensible formalism of the liturgy, but closed true access to worship by considering the liturgy almost exclusively as a means for man's moral progress, is still with us. The first aim, adoration and thanksgiving, had to give way to moral progress. This objective, highly moral in itself, was thus put in the wrong category. When worship has the first place, our life ordered according to faith and orientated towards adoration means: consecration to God. God sanctifies us in worship; He makes to shine upon us rays of His wonderful love. And this brings the tender command: "Be holy, walk in sanctity!" God has placed us in the light of His sanctity, by His saving action in the sacraments. And this is its effect on our life: "It is yours to proclaim the exploits of God who has called you out of darkness into his marvellous light." (I Peter II, 9). The Christian's moral effort thus participates in the fulness and sublimity of worship. Moralism, on the other hand, means that moral life severs itself from the sphere of worship, theocentricism and the history of salvation.

That moralism of the century of light has been able to settle down and hold its own in catechesis, and even in teaching on the sacraments, is due, at least in part, to today's predominantly technical style of life.

There is no doubt but that the liturgical efforts of the century of light strongly resembled in detail the present liturgical movement; then too, criticism of the use of Latin, which the people did not understand, arose out of the desire to make the liturgy intelligible. The motives and ultimate aims were, however, different. The century of light lacked a respectful understanding of the Mysteries; they wanted to put everything into purely rational categories. Thus the fight against the predominance of Latin in the liturgy was then linked to antipathy for the symbol, insofar as it reminds us of an unfathomable, mysterious reality, which surpasses reason and the moral idea of perfecting the world. Today, on the other hand, the fight is more against the "mystery" of sounds unintelligible to their hearers and bygone formalism, so as to open the way to a respectful understanding of the true mystery.

*Attempts by Magic and Technique to  
Dominate the World.*

As the attempts made in the century of light to reduce the liturgy to the purely rational plane were related to technical mentality, some people may perhaps be tempted to consider this entirely misunderstood liturgical "mysterious" symbolism as an antidote to technical mentality and a means of preventing it from filtering into worship. But this would be wrong! When the symbol no longer conveys a meaning and consequently is no more indistinguishable from words we understand, there is a danger of either being satisfied with a purely external, legal performance, or, worse still, fostering ideas and hopes of a magic type, more in line with a "technicalising" attitude than with religion.

As history of religions and phenomenology of religion show, magic is man's primitive attempt to run the world and its hidden forces, by mysterious "forces" and foul means. That is why the category of results and utility to man predominate in this naive attempt to dominate the world just as in love of technique. Both have in common the absence of personal encounter between "me" and "you."

Many discreet surveys have proved that quite a number of Catholics attribute a special "virtue" to Latin in worship, precisely because they do not understand it. This is above all noticeable with some formalist Christians, who are still ignorant of the fact that all the liturgical rites proclaim and mean something in conjunction with a liturgical language understandable in itself. These people have more confidence in the priest's blessing (especially in exorcism) given in Latin — incomprehensible — than that given in their mother tongue. A classical reply is that given by an otherwise intelligent lay brother: the first time a Clothing and Profession was celebrated in his Order in the vernacular, he said how delighted he was that everything was so beautiful and understandable, but added pensively: "Does it still work?" Several nuns in an Order who had to say three rosaries in Latin every day, when asked why they were not allowed to say the rosary in their mother tongue replied: "They say that a rosary said in Latin has more effect, even if we don't understand a thing!" It is a long way from this attitude, and the "technicalising" attitude, to listening respectfully to what is proclaimed about a mystery by an intelligible symbol and the words accompanying it; it is a long way from this attitude to adoring God in spirit and in truth, where body and soul must both be expressed in the symbol and word.

*Evolution and Adaptation of  
Symbols to City Life.*

Man of the technical age, principally the city-dweller, no longer understands many parables of the Bible and liturgical symbols so spontaneously and directly as men in days gone by. For example, when a factory worker, or even a highly cultured man living in a city, hears the parable of the Good Shepherd and his flock, he has scarcely any idea of the nearness and trust which united the shepherd of olden days to his flock, how much he loved each animal and how attached each animal was to him. Modern man used to electric light does not perceive so directly, in the liturgical symbol of light, the warmth of living light which in burning itself out brings light to all in the house. The bread, wine and oil symbolize higher realities far better to the man close to nature, used to receiving directly from the hands of God the fruits of the earth, than to inhabitants of large cities who, amongst the many artificially prepared foods, buy these gifts of nature ready for consumption. To quote another example, how could the family meal eaten together still be a warm and striking symbol of the community partaking in the sacramental feast, the mensa coelestis, coena vitae aeternae, when working in shifts and other motives rarely permit the family to enjoy a meal quietly in common?

These are certainly serious difficulties in the way of a revival of liturgical piety. Should we not, therefore, seek new symbols, immediately accessible to modern man? To a certain degree, liturgical symbols will have to be adapted to the various mentalities of modern peoples and men. But even if we find appropriate symbols in the technical field, we must not lose sight of their inherent dangers: technical man is apparently inclined to consider these things first of all according to categories of utility and use. In addition, the central symbols of the liturgy are determined by divine institution. They are original symbols to which men of all times and places are, at least subconsciously, intimately bound. It is a matter of bringing them to realize this. As access to symbols is no longer as direct and spontaneous for modern man, the accompanying words obviously take on a much greater importance than in former times. Specialists in depth psychology, in particular C. G. Jung, have shown that man still has, in the deep layers of the subconscious a very powerful and primitive connection with original symbols. Deep down, ultra-civilized man longs for these treasures to break through to the threshold of consciousness.

*No Resentment Towards Technique.*

Listing the difficulties which hamper technical man's access to the liturgy should not be considered as resentment or inimity. Technique, as such, and a technical profession are not obstacles to worship and orientation towards a life of worship. The danger lies principally in an attitude of considering technique as the be-all and end-all of everything. Many people say that today we have reached a turning-point. Through their progress, natural science and technique are discovering the bounds which touch on mystery. The age of unfeeling technical utilitarianism would appear to be over. The engineer and naturalist find ever more pleasure in using their knowledge in the service of that which is beautiful, true and good. The Brussels World Fair offered much evidence of this.

Just as a narrow "technicalising" view makes man unapt from the liturgical point of view, so technique can and must serve the liturgy. The greater the possibilities of technique, the more it can be guided in its structure by the spirit and interior finalities of the liturgy. The latter must do everything, too, to attract men imbued with modern technique.

*United Efforts.*

In face of the multiple difficulties which hamper technical man's access to the liturgy, efforts towards liturgical revival must be universal. For example, it is not enough to organize and outwardly regulate community worship. Here too, we must beware, in a certain sense, of technical man with regard to the celebrants and the community. If the community Mass is to create the spirit of community and make the congregation feel this fellowship through the sacred signs, at the same time we must perseveringly explain the deep meaning of the Holy Mysteries as a sign of community, as a source of the unity of God's people and see that these explanations bring life to each gathering of the community. The preaching of the Word and the form of worship must help each other; similarly, the most expressive symbol possible (the symbolic act) must become one with the Word which enlightens and is intelligible. The symbol, i. e. the symbolic act, and the Word go together like body and soul.

To quote a very simple example, when, today, many bishops prescribe that priests must say the words "Dominus vobiscum" audibly and intelligibly and exhort the congregation to reply thereto in unison, we must not just consider this as a new law, but convincingly explain the meaning of this greeting and answer. Even this will

not be enough if the priest's own action, while saying these words, does not constitute an invitation to reply, or if the priest, turning round, moves hurriedly towards the missal before the congregation has time to answer. The faithful must be able to perceive the seriousness of these acts in the priest's manner of greeting them and welcoming their response.

The place of worship itself is very important. The church must neither simply conform to principles of utility, nor look like a utilitarian, cold factory hut, but be the expression of the sacred realities which are celebrated there. The church must itself be adoration, *sursum corda*, an invitation to gather round the altar.

The greatest disadvantage of modern technical man is the "absence of a centre," splitting up his life into a series of ill-assorted aims. Many textbooks have the same inconvenience in their conception of the liturgy. Thus, for example, most XIXth century textbooks on moral theology presented the sacraments and the Mass as a complementary "collection of duties" alongside purely moral commandments. Preachers — this is a particularly well-known example — based their teaching about the duties of marriage on numerous special applications and always ended by saying: "If it is difficult, married people have the grace of the sacrament in order to do their duty." Married people must, of course, be led to the sources of salvation so as to overcome their difficulties; but that will only be done practically and efficiently by presenting their entire state as a road to salvation, starting with the sacramental meaning of marriage and not dissociating from it the grace which helps the total sense of the sacrament. The actual duties imposed by marriage and family only acquire all their Christian greatness if they are presented as a form of sacramental sanctification, as a task bringing grace and honour. The liturgy must neither remain apart from life, nor be added as a simple means of grace on more or less secular lines.

The Eucharist, together with the sacraments, must be the *centrum fides* through the manner in which they are celebrated and, hence, by their extension into the whole of life. *Not only piety and sacerdotal life, but all Christian piety and life too, must find their unity in the liturgy of the Church.* The celebration of the Holy Mysteries must allow every Christian to experience, in the community of salvation of the redeemed, the personal meeting with God and in God's gifts reap knowledge of his duty in the conduct of his life.

# Technical mentality and the Teaching of Religion

## *General Directions for a Religious Instruction Leading to Personal Commitments*

by André BRIEN

*Director of the ' Institut Supérieur Catéchétique ', Paris*<sup>1</sup>

---

The development of technical teaching is one of the most obvious facts of modern civilization. Only thirty years ago, a very small number of young people continued their studies beyond the age of fourteen ; now countries in the course of development tend to prolong these until the ages of sixteen or eighteen. However, the instruction given differs from that of the past — and that which continues to be taught in secondary schools. Necessitated by the requirements of industrial development, its foremost aim is to train the greatest possible number of citizens of modern States to operate the mechanical equipment needed by agriculture as much as by factories. Always of an active nature and, more precisely, consisting of methodically organized activities tending to specific achievements, this form of teaching unites in variable proportions speculative instructions with manual work. Its aim is to make pupils understand through experience that active work is completely efficient only when it follows the application of rigorous laws, and that brain-work is of value only to the extent that it enlightens action and multiplies results. This perpetual confrontation between the

---

1. The Rev. André BRIEN, born 1913, Paris, entered Seminary of St. Sulpice, 1931. Studied Philosophy and Theology at ' Institut Catholique ' and the Sorbonne. After the war, during which he was in captivity, taught philosophy for two years at Collège St. Jean de Passy. Since 1947, chaplain to the ' École Normale Supérieure '. After 1951, teaches Christian anthropology at the ' Institut Catéchétique '. Becomes Director of the same in 1957. Has published studies on *Liberty* and *Dogma* and numerous articles on the pedagogy of the Faith, feeling with the Church, a. s. o. — Address : 61, rue Madame, Paris VI, FRANCE (Editor's note).

order of "doing" and that of "knowing" creates, in those who are subject thereto, habits of mind the consequences of which are incalculable on their conception of the world. At the same time, it causes an absolutely new type of sensibility and expectation of happiness.

As this kind of culture has already considerably increased in the world and will not cease to do so in all countries, whatever the political regime in power,<sup>1</sup> it is particularly important to study the conditioning effect it has on the receptivity of the young to doctrinal teaching and, therefore, on their capacity to assimilate religious life.

This is the matter I would study in the following pages, while being under no illusion as to the inadequacy of the solutions proposed and their partial character. The subject, however, is of such urgency and presents so many difficulties that it will only be solved when analyses and practical experiences in sufficient number (in the style of the one I now present), will have been effected. I would like to contribute to this groundwork by first examining the mental structures which are the outcome of technical formation, and then the departures from the traditional methods of apostolate imposed by these structures, finally how they can point to new ways of teaching authentic doctrine.

## I. THE RECEPTIVITY OF MENTAL STRUCTURES PRODUCED BY TECHNICOLOGY

The main characteristic of technical teaching is the relationship of interdependence of speculation and action which it seeks to arouse in the mind of the young. Whether he is studying chemistry, electronics, mechanics, sociology, psychology or economics (not to mention political propaganda), it always endeavours to lead practical rationalism to its ultimate consequences. It tends to demonstrate that every type of work, whether effected in the laboratory or in the workshop, can be understood and encompassed by the application of the general laws. Therefore it is action which leads the young technician to the solution of problems and shows him the value of experimental laws.

Reality, therefore, never appears to him as a truth to be contemplated but as a resistance he penetrates in some cases by opening

---

1. Countries such as France, Italy or Spain are as yet only at the beginning of the school reforms which the generalization of technical culture must bring about. The recent discussions in France regarding these projects of reform are, in this respect, very significant.

therein avenues of conquest, or alternatively finding himself at a loss. Thus it is always in action that he sees the proof of an existence beyond his range. What exists for him is what he can handle, decompose into its primary elements and transform, or else what opposes resistance and shows him the measure of his helplessness. This contact of success or failure is the technician's way of getting to know what is ; the transforming action being the feeler through which he probes the density or the degree of penetrability of his surroundings.

This particular " function of reality " is at once the strength and weakness of the young technician. On the one hand it allows him to keenly apply his mind to matter and precisely apportion his efforts to the operations required, which results in an extraordinary economy of movements and a considerable increase of output ; but on the other it makes him insensible to existences which he cannot manipulate or methodically analyse. That is why he is often disconcerted by spiritual realities which draw their origin not from necessity but from a free will. Not knowing how to hold sway over such things by rational and effective acts, he is tempted to misunderstand or deny them.

Thus, nothing appears to him more useless than literature or poetry ; he wonders what sort of interest there can be in sentences which have no connection with any possible action and do not indicate progress in the conquest of nature. This kind of repugnance is, in any case, only one form of the embarrassment the technician experiences when faced with any interiority, his own or that of others. The immense and confused world of desires, memories, intuitions and presences he senses in himself, and which those around him constantly try to express, troubles him and spontaneously he tries to minimize its worth by reducing it to sentimentalities of no importance to a man worthy of the name.

This incapacity to perceive spiritual matters manifests itself particularly with regard to persons. However skilful and patient with matter, the technician is generally clumsy with individuals. He cannot understand the depth of their expectations or their need of liberty. Without realizing it, he reduces them to anonymous units he appreciates according to their rendering of output, and treats according to regulated standards. In this way he often arouses, without realizing it, feelings of oppression in those he manages, for he believes he is perfectly fair towards them in applying the recognized norms. This inability to assess the unique character of each person is one of the causes, not only of the matrimonial troubles so frequent in our times, but also of the strained social relationships in so many undertakings : those in charge usually showing themselves

far less capable of understanding men than of organizing production in a rational manner.

The technician looks on the objectivity of what he is told, he cannot easily see how a sentence expresses the interiority of he who says it ; that is why whatever expresses in language the intentions or personal dispositions of anyone leaves him indifferent. He does not see the importance such details can have in the success of technical action.

Insensible to anything which does not increase objectivity and, therefore, output, the technician is equally unprepared to recognize the value of history and tradition ; he is a man of the present and future ; what has been lived by other men does not concern him as such. We might add that he finds it hard to understand the reality of moral values or spiritual matters which should be regarded as sacred, without their having an immediately efficacious effect on his existence.

In this way technology produces in its adherents mental structures making them far-sighted in some respects and blind in others.

No doubt these mental structures only gradually build themselves up and their full development is attained only in the exercise of a profession ; the adolescent at the Technical School is not entirely under their influence. He is a youth before being a technician, with all this implies of infinite longings, possibilities of self-donation and *acceptance of the sacred*.<sup>1</sup> It must be admitted, however, that he is soon stamped with the peculiar form of advertence to reality his studies imply, the more so that these correspond to a necessity of his age.

For adolescence is the age of refusal to be dependent. The boy who lived his childhood " carried " firmly by his environment, from the age of fifteen seeks to shake off this subjection. He tries to take charge of his own life and acquire a freedom of action through which he can impose his personality on those around and supply his own needs. This is what attracts him in technology, because it demands independence of all authority not controlled by experience and offers the means to achieve power. A secret understanding establishes itself between his inward dispositions and the methods he is taught to apply to work, so that, spontaneously, in carrying them out he seeks his autonomy.

We must however admit that this is only a surface agreement ; inwardly it often leaves a feeling of spiritual void and even of

---

1. Cf. A. BRIEN, *Physionomie spirituelle de l'adolescent*, compte rendu du Congrès de l'Union des œuvres de 1958, Paris, Éditions de Fleurus.

distress. For if technology offers a guarantee of efficiency to the young man's desire for action, ultimately it leaves him aimless. It sends out no call and does not make sense of his search for the absolute. That is why he is, even more than other adolescents, in a state of expectancy of the event which will allow what is dormant within him to take flight.

It is to meet this youngster, usually living in a big city and attending a crowded establishment, that the Church must go through the pastorate. Why is it that the traditional methods of apostolate usually have no effect on him ? How should those who witness the Gospel direct their teaching to reveal to him his own worth ? These are the questions we must now investigate.

## II. DEVIATIONS IMPOSED ON THE TRADITIONAL FORMS OF APOSTOLATE BY THESE MENTAL STRUCTURES

### 1. *Difficulties of Religious Instruction for Technical Schoolboys.*

We would at once state the fact that the teaching of religion does not seem to meet with much success among those undergoing a technical training. Excepting cases in which such instruction is given in a Catholic School atmosphere, benefits by the services of an exceptionally good chaplain or is upheld by the family, it is very soon abandoned. It is actually faced with a major obstacle, greater than that of time-tables or premises : the lack of interest of the pupils. Remarkable priests have zealously struggled against this inattention which no sort of lesson, however well prepared, seems to overcome.

This same difficulty which chaplains of Technical Schools are facing, is encountered by curates in urban parishes who are unable to maintain a continued attendance at the " Catéchisme de Persévérance " when this is designed for adolescents stamped with the " technical mentality. "

Why this lack of interest ? It does not come from disgust of Christianity or lack of sanctifying grace. These baptized children who have partaken of the Holy Eucharist, followed three or four years of catechism, are Christians. The Holy Spirit enlightens them and gives them an insight into divine matters, just as with their comrades of other social circles or school formations. Some of them will make God's inward action very evident when later they become priests or lay apostles... It nevertheless remains that for the majo-

rity Christian life does not reach the stage of objectivity and stays buried within the conscience after the manner of an uncommunicable "affectus." It seems to be without that support of reason which would allow it to define itself and take root. In any case it often vanishes without undergoing any crisis, rather like an early morning mist.<sup>1</sup> And yet very often this deficiency cannot be attributed to the lack of logical sequence in the instruction given. But it happens that the logic on which the lesson is based no longer corresponds with that of the pupils, and therefore the words convey notions and not convictions which would make these acceptable as true.

This is the very heart of the problem set by the evangelization of the "technical mentality." Christian doctrine declares the reality of an invisible spiritual order the mind has to contemplate through speculation and adoration. But, what is real for technicians is what they can handle, transform, or physically collide against as an insuperable obstacle. The "sense of reality" which impresses itself on them through the medium of sight or the sense of touch, meets nothing tangible or measurable in the course of religious instruction where the attributes of God or the mysteries of Faith are reviewed. The struggle with matter being the technician's immediate way of sensing existences, finds no place in this doctrine full of serene truths independent of his action. That is why, however logically it is set before him, he cannot recognize its compelling character. For him what is rational must of necessity be experimental, reason being first made aware of the laws which command action. An order of truth existing independently and not opening on to any commitment has no effect on him, it seems unreal.

In any case, the sources of Christian truths remain in general sealed from him. As we have already said, he is not at ease with people and seeks to eliminate all that attests of freedom to reduce it to necessity. Christianity, however, has its source in divine liberty: God shows himself to us through nature, Revelation, Christ, the Church, the operations of grace. Therefore to know him, one must be capable of understanding the language and reading the signs by which He "whom no one has ever seen" unveils himself to us in his work of love. To try to reduce these signs to necessary corollaries, as is the way of rationalism, and only to look on their material or historical substrata, neglecting their significant value, is to blind oneself to their logic which is that of a manifestation. Technicians,

---

1. This was reported by several priests responsible for adolescents of working-class parishes, when writing to the 1958 Congress of the "Union des Œuvres".

by the very fact of their activities, are unprepared to accept the signs of God's free Revelation and unable to grasp the fundamentals of dogmatic assertions.

They are just as much disconcerted by sacramental life, not because it might also have no connection with action, for does not the Church ask us to "practise," but because its efficacy is undiscernable. Being accustomed to assess any effort by its exact result, according to the rule of economics, they do not know how to estimate this life nor what criteria to apply, for its effects are invisible, its instruments (the rites and words which accompany them) out of proportion with the results obtained, its unfolding in no way related to the series of controlled and directed operations which occupy their lives. The temptation, therefore, is great either to reject all sacramental action as a form of magic, or to think one has no time for it (for time must be entirely given to what is useful...).

Finally, the young technician is uneasy with the Sacred in which both Catholic thought and practice develop. He dislikes adoration, the acknowledgement of Holiness, silence and religious obedience. He is made uncomfortable by those attitudes, the solemnity of which he vaguely senses, without discovering their justification, for none of his usual activities nor the tangible things he handles, normally require them.

We understand, therefore, why religious instruction proposing truths based on Revelation and requiring the obedience of faith, disconcerts the young technician who finds therein none of his accustomed norms of evaluation.

## *2. Difficulties of Catholic Action.*

In view of the difficulties encountered by the courses of religious instruction given to these adolescents, their chaplains have very often side-tracked their apostolate. They have increased friendly societies, sports, excursions, mountaineering clubs. Their efforts here appear to have an immediate reward; young people gather round and very soon give their full measure: rectitude, energy, team spirit, mutual aid, love of work well done, faith in the future. Virile communities, having an influence on their environments, come into being.

These activities, however, are not in themselves a sufficient answer to expectations, they do not bring about a revival of the knowledge of God. Our youngsters feel it, for however paralysing the effect on their religious knowledge of the mental structures produced by their culture, they remain available to a call which would open an infinite vista on their expectation and longing for self-dedication.

This is the very time to initiate them to a Catholic Action working for the Kingdom of God, taking a serious view of their freedom and telling them their action has an irreplaceable value.

No sooner is a call to Catholic Action sent out, than everything changes in a technical milieu. Many who had been put-off by the study of religion reappear and accept responsibilities ; the passive atmosphere of religious gatherings comes to life, personalities reveal themselves, initiatives succeed each other, the Church is seen as a living society ; lastly, the separation instinctively adopted psychologically between religion, limited to a few moments of fervour, and the normal activities of life, is overcome.

Thus Catholic Action creates a new outlook in the lives of young technicians. Their work, from being merely a matter of personal interest, becomes the answer to a call ; their every-day life pursuing no definite aim, finds a meaning ; their labouring which was ordered in view of material rewards, becomes a participation of the free gift of God. It is then that Christianity they had looked upon as something frightening and remote, discloses and reveals itself for what it is, the religion of the Living God who associates men to his work of salvation instaurated for the love of Christ. Thus, Catholic Action is the fundamental answer to the problem of evangelization of technically trained young people, for alone it follows their manner of assessing realities and of looking to the future.

It would, however, be an illusion to think that the problem is solved once we have integrated our young technicians into Catholic Action. A good start has been made, but nothing is as yet firmly established, for the Catholic Action in which they participate runs a perilous course.

This action, indeed, can only be genuine when it is enlightened by a correspondingly adapted course in religion, and as the accomplishment of the various tasks does not seem to require it, this always runs the risk of being neglected in favour of more apparently immediate necessities. The action then becomes insensibly caught in earthly ties and those who militate under it end by merely seeking temporal advantages through technical means, while their chaplains continue at times to believe they are seeking the Kingdom of God in supernatural ways... The mental structures of the technically-trained weigh as heavily on their mode of action as on their intellect and irresistibly causes deviations in the inspiration and orientation of any act which does not refresh itself at the sources of Doctrine.

Every Christian act draws its inspiration from a call sent by the Church. No doubt, in the majority of cases this remains rather undefined : local requirements or events indicate it to each one, in this way showing him the word of God. Nevertheless, the motive

behind the action is then the knowledge of God's will and of a responsibility within the Church.

All this can, however, be obscured in the mind of the youth's "technical mentality" by reason of his inability to perceive spiritual realities; and as anything in the way of personal manifestation, language or sign, is hardly perceptible to him, he only focuses his attention on surface matters and on the social and material needs of his entourage.

Thus, the mental structures of technical youths, if not recuperated through an adapted form of religious instruction, bring about a deviation of the ends and methods of Catholic Action. The object in view is no longer the reign of the Kingdom of God (with what it implies of fighting for justice, freedom from sin, knowledge of God and mutual love), but the obtaining of an immediate result, easily understood by man. This then is determined in accordance with collective interests and often takes on a negative aspect: the abolition of certain forms of social, economic or political conditions which prevent the group from fully realizing and achieving its "autonomy." It can even be simpler and aim at acquiring or making a particular object needed by a member of the group, or a friend. (It is obvious that these ends are not only legitimate, but necessary and that they really belong to Catholic Action; they are, however, really of use in this respect only insofar as they are sought out in furtherance of the reign of God).

The ways and means to be taken run even greater risks of deviation owing to the "technical mentality" than the determination of a purpose. Being essentially the art of achieving results and teaching special methods of operation (those which come from scientific organization), it is impossible that it should not endeavour to apply these to the ends of Catholic Action. Here too it will aim at economy of strength, that is to say, at exactly apportioning the means to the end, and will first place its trust in those factors which reason can best analyse; tending to conduct spiritual matters in accordance with ordinary human affairs, giving propaganda, the utilization of financial resources or political influence, precedence over all manner of spiritual action. Those who follow such paths no longer attach any importance to prayer or to sacrifice, its value escaping them entirely. Gradually they abandon the ends for which these are the only means of access and their action remains "catholic" only in name.

This shows that Catholic Action is not more successful than theoretical teaching in evangelizing young technicians. It differs from abstract religious instruction in that it retains their interest but does not bring it to apply itself to the realities of faith. Must we say that we cannot solve this dilemma and give up the hope of proclaim-

ing the word of God to this ever increasing part of our younger generation ? This would be very contrary to the Church's expectations and would disregard one of the fundamental laws of the Pastorate : the close contact which must always exist between the teaching of doctrine and the development of action.

### III. A RELIGIOUS TEACHING ENLIGHTENING AND GUIDING ACTION

The preceding remarks give rise to two obvious conclusions : only a method of evangelization setting before young technicians a practical form of action can suit their frame of mind, but on the other hand, this is so rigid that it always threatens to drag down whatever it undertakes to the level of nature.

It is necessary, therefore, on the one hand to place before our youths commitments which will associate them with the various forms of the gift of God and, on the other, to make the Lord's appeal so powerfully evident revealing his will to save and the strength of his grace in such a way, that they may be delivered from the spiritual blindness brought on them by their particular mental structures. Any form of pastoral ministration to young technicians must constantly draw on this twofold conclusion.

I will not here discuss what pledges they should be encouraged to take, nor the spiritual support constantly needed to uphold these ; specialized Catholic Action movements have made serious efforts to focus these points. The matters I would investigate concern the tone and programme of a religious teaching capable of throwing light on such commitments.

A. — Its first aim must be to *widen the scope within which action develops among the young*. Whatever commitments Catholic Action may suggest are indeed limited, as much in degree as in range, for they are submitted to an intensified training which daily brings them home worn-out and not sufficiently clear-minded to undertake difficult tasks. Therefore, individually or collectively they can only do easy jobs : mutual help among schoolmates, aid to the needy, services rendered to youth movements, participation in certain duties of a general nature in the technical or adult circle.

The majority of these engagements are on a natural plane and could just as well be done by non-Christians. As such they do not directly manifest Christian Mysteries.

Furthermore, according to their sphere of action, they can be mere occasions for the adolescent to gauge his strength. It is there-

fore through the spirit animating them that they may become opportunities for selflessness and instruments in the knowledge of Christian Truths. To achieve this, however, religious instruction is necessary, either as taught in the classroom, or in the more friendly debating-room atmosphere. This must redirect the adolescent's very modest contribution into the immense field of Christian activities so that he may, while accomplishing it, enter into the powerful stream of love flowing from the Triune God and, through Christ, inundating the world. In this way he will discover the aims and instruments characteristic of Christian efficiency.

To arrive through teaching at such an outlook on action, a start should be made from matters immediately to hand, that is to say not only taking into account the adolescent's actual limited commitments, but also everything else he has to do to meet the expectation of the Triune God, the Creator, the Incarnate, Redeeming and Vivifying God of the Church. Each of these aspects of the mystery of God actually do imply specific forms of action for the Christian and it is the educator's work to point these out and help the young to understand them.<sup>1</sup>

Continuing from such a lead, it will then be necessary to plan a way forward for the young, and another one in reverse.

Looking forward, they must be made to see the Church at work for the realization of the kingdom, and also through a series of concrete examples and real life stories, the diversity of tasks actually undertaken within the Church by various persons and groups: parochial life, interior and exterior missionary work, charitable organizations in all domains... The immense scope and diversity of all these good works must be emphasized: countries and classes of society not as yet evangelized; economic and social conditions the Christian conscience cannot tolerate, the problems set before modern thought as the result of the actual progress of science, etc. All of which will make the younger generation realize what great things the Church expects of them to enable her to continue her mission, and will encourage them to set their will to work to the attainment of the kingdom whose citizens they find themselves to be.

But also they will have to retrace their way backwards. This means demonstrating that their present commitments are not a beginning but a continuation. The course of the Church's action covers two thousand years. This historical pedagogy may start with

---

1. I will not here go further into this matter, as I have already done so at the ' *Congrès de l'enseignement religieux* ' of Paris in 1957. See ' *Documentation catéchistique* ', special number on " *Foi d'enfant, foi d'adulte* " : " *Catéchèse pour l'engagement dans la charité* " (pp. 121-133).

the immediate past : the work of individuals, of the hierarchy, of the Church's institutions over the last fifty years.

Retracing the course of history, the more important works of the Church throughout the centuries will be described. Also some of the Saints, the main currents of the history of spirituality, etc. It will be necessary to avoid appearing to judge the Church's action according to norms which are not really appropriate, for example, by cultural, political, economic or social standards. This means that the young must necessarily be familiarized with the real aims of the Church, the salvation of men from the captivity of sin, their gathering into one, and divine filiation.

Behind the Church's work, the personal action of Christ must be made evident in all its dimensions : his nearness to men ; teaching ; miraculous powers ; interior oblation and sacrifice. Christ can only be fully understood in relation to the Covenant, consequently the work of redemption accomplished by him must be presented in the framework of the instauration and development of the people of God with its alternate periods of fidelity and relapse.

This forward deployment and backward survey would not, however, reveal their full meaning if their origin was not fully demonstrated. This is the loving plan of a Transcendent God the young must be made to discover through the prayers of saints, the doctrinal tradition and sacramental life of the Church, the call of the patriarchs and Christ's absolute fidelity to his Father.

They will then be led to contemplate the mystery of the Trinity and shown that God is in himself the indwelling gift and act. They will then understand that the collective acts to which they bring their modest contribution originate from divine liberty communicating "ad extra" the gift the Blessed Trinity in its mutual relations expresses.

This will overcome the technician's mental structure which only sees man's share in the work of the world and never refers to a transcendent will.

*B.* — This teaching, however, would not suffice to develop the faith if it did not aim at introducing adolescents into the mystery of the New Covenant. Christianity is not only an accomplishment of good works or a transforming of nature : it is primarily a power which sanctifies and elevates men to divine filiation. If religious teaching does not enable young technicians to discover the nature of this new life communicated by the Church, it is false to its mission.

We know this new life is at one and the same time a light, beatitude, rule of action, community and token. These elements cannot be taken apart when teaching religion, without losing their value.

Lessons given to young technicians must therefore constantly appear as the entire presentation of the new existence the Lord is calling them to live. This will gradually disclose to them the supernatural meaning of Christian action and the intimate union existing in Christianity between action and contemplation. Then only will they be delivered from the aridity which the exclusively "material" civilization of technology engenders in human hearts.

It must however be acknowledged that a global presentation of the Christian mystery generally requires a complete change in the teachers' didactic methods and even at times a revision of their theological mental structures. For it implies that all dogmatic presentation be given not only in its exact formulation, as defined by the Magisterium, but also in its twofold reference to the personal God (announcing himself through Revelation), and to living man (whose capacities for knowledge and action must be appropriated and remodelled by theological faith). Therefore any teaching merely limited to propounding exact notions and not demonstrating their constant relation to the personal mystery of God and the new life of grace, must be considered not only as completely insufficient but even as dangerous to the establishment of the knowledge of faith.

In this connection, it must be pointed out that school programmes of the type in use in various countries for the secondary grades, attributing to successive school-years the teaching of liturgy, of morality, of the Bible, of Church history of the life of Christ, can make things very awkward for religious teachers of technical schools, because they break up the living unity of Christian mysteries and study separately — and at considerable intervals of time — matters which should be explained as a whole.

It seems to me, indeed, that educators cannot draw from the different mysteries their full power of illumination and influence over children if they do not show them in one didactic exposé : 1) how these have been revealed to us by Christ, by the Church, or by the Almighty in the Old Testament (this means referring them to a context of living tradition illustrated by the Bible or through Church history) ; 2) how they constitute the purpose of our expectation of happiness, that is to say of our hope : every mystery has its connection with our vocation to divine sonship ; 3) how they give us ruling precepts, "moral commandments," every God-given revelation being at the same time a manifestation of his being and of his action and therefore a divine ruling guiding our thoughts and our conduct. Theological life runs its course indissolubly through the three virtues of faith, hope and charity. Therefore religious teaching must, especially when addressed to adolescents, continually refer to these three virtues, disclosing their internal unity and their

relationship to the "moral virtues"; 4) but there is need to go further: the Church is the doorway into the new life and it develops within her: the Christian educator must therefore reveal the Church 'from inside' as a sphere of life to young technicians always tempted to look upon her as an oppressive and burdensome institution. That is why it is necessary that the connection between the mysteries and the communal reality of the people of God, be continually brought out by educators so that they realize that it is not sufficient to know the mysteries, but that they must also be lived as effective means of redressing a new humanity: 5) finally, the life of the New Covenant is attested by signs: the sacraments and the Eucharistic Sacrifice. Here too, religious instruction must be universal and continually connect the manifestation of the mysteries with their sacramental expression. Adolescents must recognize throughout the whole course of their religious formation (and not in one year's programme entirely given over to the Liturgy or to the Mass), that it is through the sacraments that the mysteries achieve their actuality as far as they are concerned, and that the life of the Church expresses itself completely in the Eucharistic Sacrifice.

C. — This twofold concern, to enlighten the commitments and to give an integral teaching of theological life, should always be related to a third in the training of young technicians: that of bringing out the personal aspects of Christianity in their own light.

It appears to me that the teacher, always bearing in mind the exceedingly deficient mental structures of "technicians" in this respect, must stress all the more strongly the nature of the personal revelation of Christianity, in view of his hearers lack of perception thereto.

It is through the powerful call of the living God he will arouse their minds to the meaning of "a logic of significance." For adolescents (whatever may be their training) all need to be called "by their name" and to be "sent." The dreams of magnanimity dormant within them, the desires for infinite scope and love which characterize them, need a loud and personal call to life. This call, Christ and the Saints cease not to send out to all to whom they appeal. Educators must make it sound in the ears of modern adolescents in all its actuality and requirements.

To this end, the words of Christ (as given in the Gospels) must be heard in their direct and imperative commands. The appeals of Saints must also be revealed and those of the Hierarchy, and they must understand that He who calls them thus also shows himself to them when he calls and at the same time invites them to share in his wisdom and divine will.

In this way the signs of the Christian Community and of Liturgy will recover their meaning and the difficulties of attaining those engrossed in technical studies will be overcome. Their souls will once more hear the language of the Spirit and regain the capacity to love : they will be renewed in God.

D. — Educators will have to keep in mind a further spiritual need of technicians : the urge to discover the effectiveness of spirituality. As we have said above, they only understand rational efficiency. Only the means they can organize methodically and to which they can apply the laws of experimental sciences, appear to them capable of producing effects. How prayer, sacrifice, hidden fidelity, can achieve anything is beyond their comprehension. Without denying the value of these things, they are always tempted to treat them as aimless and therefore negligible.

Christianity, however, rests entirely on such means of action since it draws its power of sanctification from the obedience of Christ, obedient to the death of the Cross...

It is therefore pre-eminently important (and here the examples of Saints and the great spiritual victories of the Church will be useful) to make them realize that, in the spiritual order, efficacy does not lie in material organization, but in the power of love. Thus they will understand that interior oblation alone can overcome the hatred unleached by sin, for without self-donation there is no really new contribution in the spiritual order. This teaching must be continually maintained throughout the whole period of religious formation.

Lastly and discreetly, all along the course of instruction, the young should be taught to appreciate the meaning of the Church's institutions and should be shown that Tradition, of which the Hierarchy is custodian, is not an immovable deposit suppressing in man the power to create a new world, but a source of life and overflowing wealth, to humanity.<sup>1</sup>

In conclusion, I would like to co-ordinate a few guiding principles which should govern, I think, all religious pedagogy addressed to young technicians.

First of all, their instruction must take an active form ; more even than any other type of students they need ' commitments, ' being of an energetic nature and longing to get things done.

However, if the pedagogy limited itself to this it would not give the right training in faith. A necessary condition for young

---

1. Cf. André BRIEN, *Pédagogie du sens de l'Église*, dans *Nouvelle Revue Théologique*, juin 1952.

technicians' understanding of religion is the reversal of their mode of grasping reality and this has to be taught.

The technician looks upon truth primarily as a means of action through which the human collectivity increases its hold on matter ; but the Christian, on the contrary, sees it as the contemplation, through created objects, of the wisdom and love of God. Man's part in Christianity is not the penetration of his intelligence through its own volition into the unknown, but a communion to the designs of God our Creator and Redeemer. Therefore he must live in the obedience of faith and respect the Commandments, realizing that it is not exterior success but conformity to the will of the Heavenly Father, he must aim at.

There can be no steady growth in Christian life for any one until these truths have taken deep root. As long as they remain outside the dynamism of his intelligence, his faith remains liable to the fluctuations of affectivity and risks being overcome, unconsciously, by a recurrence of naturalism.

It must however be added that a teaching which tries to restore the whole Christian faith in its right context before the minds of technical youths must not destroy their vitality and their desire to fashion a new world. This can only be achieved by the teacher if he knows how to unfold to the intelligence the relationship of doctrine to the great mystery of God, and demonstrate that the Trinity is not an abstract notion but a mystery of love. Then only will the reality of the spiritual world become apparent and Jesus-Christ's sacrifice on the Cross reveal itself as the highest form of action.

## APPENDIX

To exemplify these considerations, I include below a four-year plan of religious instruction. It is more in the nature of an aid than a complete programme. The reader will note that each year the teaching begins with action, centres around a study of Christ, and co-ordinates perspectives taken from Dogma, the Scriptures, Morality, Liturgy and the Treatise of the Church.

### *First Year.*

A) To broaden their outlook by very easy good works, showing them the Church in action at the present time :

- in the world (Some of the Church's activities connected with youth)
- in time (some of the more recent, conspicuous realizations of the Church).

This leads to introducing historical personalities and pointing to typical Church movements.

- B) To connect these Christian acts :
- to divine action : The history of the Covenant (from the Old Testament, various developments, the study of certain texts)
  - to the action of Christ : Study the life of Christ and the Primitive Church in the New Testament.
- C) The Covenant in the Liturgy (Mass, the Sacraments), the Mystery of the Incarnation (serious study of certain texts of the Gospels and the Acts).
- D) Development of the mystery of the Triune God and of the design of love which Creation and Redemption demonstrate (Dogma should be fully investigated and applied morally).
- E) Refer back to the local Church, relating its history, its structures, its actual strength.

*Second Year.*

- A) Investigate the action of a Christian.  
What should a boy do in the world of today :
- temporal tasks,
  - spiritual tasks.
- Describe what the modern world expects and the immediate environment of the young.
- B) How should he exercise this action ?
- 1) Moral conformity : the commandments of justice and charity ; their immediate consequences.
  - 2) Conformity to the Church : the solidarities of the Church.
  - 3) Spiritual conformity : appartenance to Christ ; principal agent : Mystical Body.
- C) How does Christ act and ask us to act.  
Study some pages of the Old Testament, not as yet examined.
- D) How did the Old Testament prepare the action of Christ :  
Messiahship of the Old Testament as announced in certain texts.
- E) How can we unite with Christ in the Church :
- the sacraments
  - the study of liturgy, baptism, confirmation, the sacrament of penance.
- F) The action of the Christian finds its meaning in the Holy Eucharist.
- G) Catholic Action in the Church of today.

*Third Year.*

- A) The world of tomorrow which Christians faithful to God must build-up.  
Alterations on the face of the world actually taking place through the action of men :
- transformations achieved by the Church over the last two hundred years :
  - efforts at interior evangelization, their success and difficulties.
  - missions, their history,

- charitable works and teaching,
- results of lay-apostolate,
- persecutions the Church endures at the present moment and delays due to the lack of fidelity of certain Christians,
- importance of the tasks lying ahead of us over the next fifty years.

B) The will to unite into one forming the base of this action is the result of charity :

- love of God
- Love and Holiness in God.

C) Obstacles to this action : *evil* :

- sin, the moral form of evil,
- its evidence in Holy Scripture : in the Old and New Testaments,
- unbelief, the result of sin,
- Original Sin and its consequences in the history of humanity.

D) The Mystery of Redemption :

- deliverance from evil,
- redemption, started in the Old Testament,
- the Gospel texts on the Passion and Resurrection,
- St. Paul's doctrine on the Redemption.

E) Mass and the Sacraments, celebration of the Mystery of Redemption.

F) Redemption at work in the history of the Church :

- study of Church history and of the spiritual radiance of some of the Saints.

- their redeeming action united to that of Christ.

G) The meaning of contemplation and reparation in the actual life of the Church, acts of religion, individual vocations.

H) How can young technicians prolong the Redemption of Christ in their own lives ?

#### *Fourth Year.*

A) The Church at work in the world of today. Its hierarchy envisaged from the viewpoint of its functions.

The three types of ministry.

B) Special forms of vocation in the Church :

- religious vocation,
- priesthood,
- marriage.

Study what they represent and their correlations (giving concrete examples).

C) The Church as witness of the doctrine of Christ in the modern world :

- its unity, holiness, catholicity,
- its fidelity to Tradition,
- its incessant renewal in grace.

## D) Belief in God and the Technical World :

1) The ways of knowing God, compare the certitudes they bring and those obtained from experimental sciences.

## 2) The knowledge of faith

— its rule,

— its substance,

— its object.

## 3) a few traits taken from the Scriptures, Tradition and certain Saints on :

— God

— the life of faith,

— the meaning of Christian life.

## E) the problem of heresies and non-Christian religions.

The discovery of God in the modern world :

— conversions (give examples),

— the convictions they bring to light,

— their occasion, outward testimony.

## F) The problem of strengthening faith in the modern world :

— the difficulties a secularized atmosphere chiefly concerned with immediate results occasion the faith,

— how bring the faith into professional or family life,

— how establish Christian communities in any milieu ?

## G) Christian love :

— how to live the life of faith in human love,

— the Christian significance of the body, and of sexual relations.

## H) The Christian's Hope.

---

# Scientific Method and Spiritual Experience

by Jean NACHTERGAELE, S. J.

*Professor of Higher Science, Collège Saint-Michel, Bruxelles* <sup>1</sup>

---

The XXth century scientist and technician is asking himself what will be the outcome of the instrument he has forged, and what use he is to make of it. Unlike his grandparents of the XIXth century, he is not inclined to declare that all spiritual convictions are out of date, nor will he say that science alone can bring happiness to men ; on the contrary, the remedy he seeks, to allay his disquiet, is not to be found in his methods of work.

If he still holds to religion, he takes refuge in belief, in a doctrine of the origin and end of man, and finds therein appeasement in the measure in which his faith is clear and strong. But if he has lost the sense of God, if this God seems quite impossible and inconceivable, his endeavour to remain level-headed leads him to bitterness, almost to despair. To be sure, even among thinkers, there are many who remain on the surface, no longer daring to deny the metaphysical problems — only too obviously and painfully evident — but preferring to acknowledge their ignorance, the inadequacy of scientific methods, and declaring they take no part in the conflict. Those who adopt this attitude are lazy, for they more or less consciously rely on others, or on the traditions of Christian civilization, to give the right answer to these human

---

<sup>1</sup> Born in Brussels in 1919, Reverend Father Jean NACHTERGAELE entered the Society of Jesus in 1936. Besides his pontifical licentiates in philosophy and theology, he also obtained his Master's degree in Mathematics. Since 1953 he teaches mathematics to the Higher Scientific class of the Collège St. Michel in Brussels, and also at the Jesuit Philosophical College of Eegenhoven-Louvain. Rev. Father NACHTERGAELE is at the same time professor of religion for both the 'Cours Supérieur' and the 1st Science Course, and Inspector of Sciences and Mathematics throughout the French-speaking Belgian S. J. colleges. He has published a few articles on the pedagogy of mathematics and on scientific humanism, chiefly in *Mathematica et Paedagogia* and in *Humanités Chrésiennes*. — Address : 24, Boulevard St. Michel, Brussels, BELGIUM. (Editor's Note).

problems ; and yet they shelter their inertia under the pretext of spiritual scruples.

We will first of all explore those avenues often pointed out to scientists, which stretch beyond the sphere of scientific knowledge powerless to solve vital problems. We are obliged to admit that such endeavours cannot escape serious criticism, and we would put forward an outline of philosophic thought and intellectual education leading to the discovery of the spiritual reality and transcendent cause.

I. The apparent divergence between Christian teaching — drawn from Scripture and Tradition — and the scientific hypotheses on the origins of man and of life, has been considerably reduced in recent times. On the one hand, the attempt to stand by those maxims analogous to the war-cry of obtuse materialism, such as : “ man descends from the ape ” have been abandoned ; on the other, it is no longer deemed necessary, in order to exalt the creative action of God, to give him a rôle of stop-gap in the development of man and of life. This is a great improvement.

There are, however, some Christian thinkers who look upon an evolutionist conception of biogenesis as more in harmony with the idea of a Providence who has no need to proceed by impulse, but whose admirable plan unfolds itself in course of time. In this orderly system they see a connecting link for unbelievers.

On our part, we believe that the evolutionist outlook on the Universe, even if it harmonizes with the idea of a creative God, does not originate this idea and in no way becomes a proof for anyone who has not found it elsewhere. Taken too far, this connection can even risk reducing Providence to the rôle of regulator of events it no longer transcends. The evolutionist theory in biology must be confronted with a truly surpassing notion of the Creator.

It should also be noted that concurrences which would allow for a passage from science to the Christian outlook are entirely lacking in respect of hypotheses on the composition of matter, and there are here no common bases for discussion with physicists.

Therefore, when reasoning with the latter, philosophers have recourse to other arguments. Some warn scientists against the technical temptation which would make science the servant of technical development. “ In self-defence, they say, always recapture the contemplative attitude before reality. That is where you recover authenticity and escape that arrogant pride engendered by too great a mastery of nature’s energies. ”

Other philosophers fasten on the weaknesses of the theories of physics, and think they will find in Einstein’s theory of relativity,

in the interpretation of certain mechanical laws, in the quantum theory or Heisenberg's principle of indetermination, an attenuation to the rigours of determinism, and therefore an opening, or at least an expectation — at least subjacent — of a freedom...

What are we to think of these attempts? In our opinion, the first does not really appreciate the connection between science and technique. The analyses of their development show that in physics, the result aimed at is not a vision of the atom, nucleus or crystal, nor even the understanding of its mechanism, but much more the possession of a schema of formulae and a system of calculation, which will enable the reconstruction of previous situations or the discovery of new ones. In this respect the use of mathematical language is particularly significant. If the investigator is moved by the desire for knowledge, in the final count he is aiming at concrete action.

The second attempt stresses the failures and limitations of any method within itself. The only conclusion to draw from these failures is the need to specify the principles, but on the level on which the method has always placed itself, and not beyond. In any case, it is not in very good taste, nor very effective, to make use of the mishaps of one's interlocutor within his own competence, to bring him to accept our suggestions in a sphere quite apart from his own.

Those attempts we have mentioned so far have not been successful, this may be due to the following fact:

The positions we have just described on the relationships between positive science and a spiritualist view of the world, each seem to admit as premise that all affirmations, if they are welcomed by the human mind, must be based on the methods or conclusions of positive sciences. This is what prevents the paving of the way towards spiritual realities. But *how can we extricate ourselves from this presupposition?*

II. First of all, we should note that if the scientist always seeks this support, it is doubtless due to the ease with which scientific methods bring about conviction. Observations made in accordance with the same processes; terms, the meaning of which can be expressed by gestures, symbols, exteriorly controlled actions; axioms — generally mathematical — the structure of which is clearly set forth; these are the means used. All dialectic subtleties are avoided; the personal point of view is never called upon to justify the opinion adopted.

This convenient habit of mind makes scientists very shy when tackling matters connected with a more interior form of experience.

Nevertheless, it is indispensable to attain to spiritual realities.

However, one step forward has already been made. During the past century, the Philosophy of Sciences became interested in the logical structure of mathematical demonstrations, or theories of physics. But it soon discovered that under their finished aspects, these systems did not reveal their hidden sources. And so it turned towards the scientist in action — this was the work of Duhem, Poincaré, Meyerson, F. Gonseth. The research activity itself was placed under observation.

But here again, the end in view was to establish the degree of validity and objectivity of scientific theories. The activity of the mind itself was not yet the centre of interest.

To reach this level we must pass on to a further stage. The first step has been to proceed from scientific exposition to the act of research. Now we approach this active research *in its reactions on personal life*. The centre of interest is no longer this activity insofar as it leads to theoretical conclusions, but in the way in which it enlarges the personality of the seeker.

We here discover a unifying of the personality with its action, the subject dominating the object, embracing it, folding it in some way into the intelligence. No doubt, the object is distinct from the subject, but having reached the comprehension of the latter, it is possessed of a new light given it by the intelligence; and the intelligence discovers itself, limited but capable of attaining reality; never totally satisfied, always anxious for more; capable of seeing in a unique vision a multiplicity of objects; in a word, possessed of all the characteristics of the spirit.

Placed thus in contact with spiritual reality as it is lived, the searcher will find it easier to return to a first cause. We do not propose to develop a dialectic proof of the principle of causality in this article; we are merely trying to indicate a point of contact for philosophical thought in the activities of scientific research.

We think it is possible to bring the scientist to analyse his own spiritual experience. But to discover therein a transcendent causality, he must in addition have certain reflexes which allow him to relate the effect to the cause, to discover the cause present in the effect. How is this to be understood?

Scientific theory, we would point out, expresses itself in terms of causality, but in actual fact is more concerned with noting the order of successions. The ideal scientific exposition of a physical fact is a complete description, at every instant, of the state of each of the elements composing this reality. But if the situation at the time  $t'$  allows for the description of that of time  $t''$ , this latter

subsists of itself. It no longer holds to the reality of the first, but detaches itself as the seed falls away from the mother-stem.

An outlook on the world attaining the ontological reality cannot be satisfied with this dispersion *ad infinitum*, this methodical pulverisation of the Universe. Envisaged from the point of view of existence, every object is the carrier of all those acts which have brought it to its present state, and it especially represents all those who have made it or brought it to where it is.

Every day experience realizes this, particularly in the mutual relationship of persons. The value of a present is assessed by the sentiment of respect or love which it represents ; a meal prepared by a friend is worth much more than a tin of canned food opened by the wayside ; and a letter is a presence, joyful or painful, producing love or hatred.

From the scientific aspect, the present has a certain weight and shape, and fulfils a specific purpose ; ontologically, it 'is' the person who gives it, not of course, substantially, but symbolically ; it prolongs the person as the effect prolongs the cause.

To acquire the habit of considering things, not only in their immediate object of perception, but in their symbolical value, is not poetic imagination, but an approach to the ontological mystery. Here is acquired the capacity of looking beyond the external appearance of objects to rediscover secondary causes and, finally, the first cause. This vision is given to mystics by grace and in them it becomes spontaneous. An elementary mysticism, methodically pursued, will habituate the mind to transcend pure scientific objectivity and reach essential causalities.

Failure to use this overall vision combined with scientific activity results, in scientists, both professors and pupils, in the atrophy of their faculty of sensing the ontological reality. No reasoning, no deductions, will appear to them sufficiently compelling to affirm its existence.

The necessity of using the scientific method which face men today, brings as a consequence the necessity of seeing clearly, and methodically cultivating, their capacity for recognizing, behind appearances, the persons responsible. This method will keep the intelligence receptive to the spiritual reality.

---

# Technique and the Eucharist

by Emile RIDEAU, S. J.,

*Assistant National Chaplain to the ' Union Sociale des Ingénieurs Catholiques ',  
Paris*<sup>1</sup>

---

Technique now has to be confronted with the central mystery of Christian worship: it is impossible for the Holy Eucharist, the sacrifice and the presence of Christ in the Church, not to have any connection with such a human reality as work. Or rather it is man's work which, because in a way it is man himself, must be referred to Jesus Christ immolated and living in the Church, to receive salvation, redemption and consecration from Him.

First of all technique is men, men labouring in the workshop of the world. As Christians they are bound to feel the need, not only to speak to the Lord of their work and condition, but also to offer Him their work at the altar and ask His help through the sacrament of Holy Communion. The *Pater's* request for daily bread is at one and the same time earned and received, deserved and given, and its eucharistic form engulfs the convergence of man and God, their co-operation and exchanges. So many have experienced that through this invisible linking of their works with the great Act which renews the Redemption they have drawn abundant strength and courage for their labours. There is a strong current of modern spirituality leading towards this offering, as evidenced by the liturgical feast of 1st May, under the patronage of St. Joseph.

---

1. Born in 1899, Reverend Father E. RIDEAU, entered the Society of Jesus in 1916. Assigned for many years to the teaching of philosophy in colleges, he also for a time belonged to the ' Action Populaire ' and accomplished periods of work in factories and building-yards, since when he has been appointed to the apostolate of industrial workers and also to that of higher institutes. He obtained his D. Litt., in 1933 with two theses on Bergson, and has written many books and articles on various subjects: literature, philosophy, spirituality. *Publications*: besides those works mentioned in *Lumen Vitae* IX (1954), p. 303, the author has published: *Essor et problèmes d'une région française: Houillère et sidérurgie de Moselle*. Paris. Éditions Ouvrières, 1956; *Euratom, Marché Commun, C.E.C.A. Bilan, espoirs et risques*. Paris, Éditions Ouvrières, 1958. — Address: 18, rue de Varenne, Paris VII<sup>e</sup>, FRANCE (Editor's Note).

Others, unfortunately, ignore this attitude: though they are, generally speaking, baptized, they remain far from the Church and the great Sacrament. Hardened by the daily struggle for existence and social claims, impregnated by moral and sometimes doctrinal materialism, the yare suspicious of Christianity, thinking that it is monopolized by their masters. Living apart from society in general, they remain equally strangers to a supernatural community which is incapable of winning them over by enough love. Although often laying claim to Christ and to the Gospels, they rely only on themselves to improve their lot and refuse to listen to the call which would gather them into the fold.

This dramatic and painful separation, this schism of the working-class and, with it, numbers of technicians or scientists, indicates that while taking shape among the living, technique is also a set of *objective realities*, of a material, economic and social order. It comprises habits and structures, institutions and environments; it is a *phase of history*, an actual state of affairs, an external fact which through all sorts of pressure influences man. This complex phenomenon must also be brought into contact and relationship with the Eucharistic mystery.

For indeed nothing can, nothing should, escape Christ, the Lord of all creation and, more particularly, of the created world transformed by the hand of man. And if concrete man needs salvation and redemption, the same applies to those things, those structures which are the setting of his personal endeavour, which guide and determinate him.

### 1. *Technique and Atheism.*

The problem is all the more immediate from the point of view of religion that contemporary technique represents an *order* of things apart, and completely new not only in respect of the civilization of the tool age, but also of that of the first machines.

These civilizations were more of man's measure, more appropriately human than is neotechnique into which humanity is rapidly penetrating. The human finality of the tool, or of its first mechanical developments, was more visible than is that of present-day super-machines: a major step forward has been taken, a new era is beginning in which man's activity takes on giant and revolutionary dimensions. While continuing to contribute to immediate necessities and attending to utilitarian needs, the collective effort is governed by a secret intention, an urge to achieve cosmic conquest. No longer is it a case of using this earth for the service and well-being of man, but of operating a *complete remodelling* of nature, following a ratio-

nal exigency : atomic energy, discovered in the infinitely small, is to become the means not only of revolutionizing the conditions of existence, but of attaining the mystery of life and death, and grasping the sidereal infinity of those worlds which astronomy has long since disclosed but which to-morrow may become our prey.

Thus an ever increasing gap can be seen between the successes or results of technique on the economic plane and the universality of knowledge and power pursued by the technician and the scientist : a tremendous upheaval of modern consciousness is at work to achieve a kind of super-humanity. The luxury of some and the super-abundance of certain groups prefigure and announce a more general superabundance, but possibly these are only the waste-products of an activity which contemplates projects of far greater dimensions.

This intention of modern man, which goes far beyond an economic " satisfaction " is related to an *atheistic* phase in the development of conscience.<sup>1</sup> At the end of the Middle-Ages, a period characterized by faith in the supernatural, asceticism and penetration of the sacred throughout all the fields of life, the Renaissance inaugurated a *humanism* which it would be a great mistake to think was only literary or artistic. Man, discovering the dimensions of a universe of which he is from now on the centre, and realizing his responsibility progressively throws off all subjection and feels called upon to *create himself* by himself through a totalitarian *action* which aims at nothing less than the possession of the whole world through science and technique. This activity, purely rational and human, excludes all belief in God, all religion, and particularly Christianity. Nietzsche's celebrated word on the " death of God " only stresses this collective negation : man alone is master of his destiny and it is by his own efforts, on the temporal plane of history alone, that he claims to reach the transcendence to which he aspires.

The meaning of modern technique is therefore much deeper than supplying contingent needs : it is of an *existential* order. In and through his work, man pursues a personal and collective super-life : he endeavours to attain the plenitude of *being* in the light of the mind and the sovereignty of power.

## 2. The Eucharistic Protest.

All Christian considerations on work must take this fact into account. It would be childish to propose a spirituality in which the

---

1. Cf H. URS VON BALTHASAR, *Dieu et l'homme d'aujourd'hui*, Desclée de Brouwer, 1958.

sanctification of human achievements would result from a purely liturgical oblation.

The offering of work and its hardship during the Mass and, in particular at the moment of the admixture of the water and the wine, habitual to all, must magnify itself into a solemn act of *affirmation* of God, or "protest," that is to say, must testify to the faith of the creature in the transcendent Existence of Him whom the handiwork of the *homo technicus* refuses to recognize. In other words, the participation in the Offering of Christ must, in allusion to what is actual, carry the whole strength and the whole fervour of an act of *position* in God which "counters" contemporary negation.

In opposition to a technique essentially one with atheism, the XXth century Mass is thus a more explicit and faithful *recognition* of the living God. Eucharistic recognition : these two words superimpose and include each other. Contrasting with the falsehood of our times, the Mass performs an act of *truth* in the biblical sense of the word.<sup>1</sup> United to the whole of Sacred History, it proclaims that *God is*. This Amen of the creature blends with the eternal Amen God expresses on Himself by His own Word, by His living Word : the Son of God is, in fact, the Act by which God answers Himself in the unity of the Spirit, Exemplar and Type of every human act, therefore of all work, all human operations : "My Father has never ceased working and I too must be at work."<sup>2</sup> The Incarnation has drawn Jesus' humanity into this eternal Movement, bringing him to utter in time by word and deed this same word : *Abba, Pater* ! All humanity is henceforth invited to rally to this demonstration of filial gratitude within the Mystical Body, until God becomes all in all. But, fully conscious of his era, the modern Christian intensifies his fervour and gives God a greater homage. He is waging battle, carrying off the victory : *Mi-chael*, who is like God ?<sup>3</sup>

He is more conscious of the accomplishment of this act than were his forbears, being "in charge" of this whole universe which technique, following in the wake of science, is beginning to surround and possess. Behold, here is this curved space circumscribed by original light, this atomic energy, these laboratories these, factories, these blueprints, these gigantic achievements, these economic and social structures, these mammoth cities ; behold these men bent or standing straight up and those too who die and lie down. Behold tomorrow which will surpass today, which will be even more surprising... But...

---

1. The Biblical phrase indicates certainty in the faith and constant fidelity in adhering to it.

2. *John* V, 17.

3. *Apoc.*, XII, 7.

But this lucidity is not only cultural, it is also religious, for the adult Christian of our times stresses more vigorously the *return* to God of the whole world, created and re-created by man. Return, a key word of every religion and philosophy, for it expresses the necessary dialectic of the Being which freely *turns back* to its Principle. But that which philosophy only speculates on, the man of God effectively achieves in the realm of grace. If the Word eternally returns to His Father, the world is only *true*, in its Creator the Word, insofar as it returns to God by an act of man, the created king of the world. And the sin of modern man is to refuse to return, he "flies from it" as Max Picard demonstrates so well.<sup>1</sup> The Mass of the modern Christian counters this flight and continues this return, inaugurated by Jesus on behalf of all beings.

To return is also to *admit*. And the Eucharist of modern work is an acknowledgement, *ad-votum*, of Him who is the Beginning and End of work. In the name of man and his activity, it recognizes that God gives them existence and contributes to all their being, movement, cohesion and dynamism. Opposing pride, the technician feels entirely given and received: he proclaims that he owes everything to God. In all he is and in all he does personally he perceives the gratuitous act of creation at its source. To God the raw material of his work, to God his conditions and environment, to God his inventions, to God the results and the successes. "Vain is the builder's toil, if the house is not the Lord's building." "Without Me you can do nothing."<sup>2</sup> Mysterious no doubt, but evidence of the divine universal aid which is the continuing of creation in time: not only in objective matter, but in the most intimate immanence of the spirit.

It is *during Mass, through Our Lord*, that this acknowledgement takes place: through Christ in his actual form; through Christ really present in time and in the world and knowing from inside history and the universe. The technician's act of faith makes him accessible to the revelation of the Son of God, Incarnate Word, Universal Mediator, who is the Author, the Unity and the End of all things, according to the teaching of Saint Paul and Saint John.<sup>3</sup> And in the Mass itself he finds an echo of this doctrine, when in the heart of the Canon the celebrant evokes the creative mystery: *Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedixis et praestas nobis.*<sup>4</sup> All that there is of truth, beauty and good in things and in man is given by Christ; all that is worth

1. *La fuite devant Dieu* (1934), P. U. F., 1956.

2. Ps. CXXXVI, 1. — John, XV, 5.

3. Col., I, 15-21. Eph., I, 15-23. John, prologue.

4. In some liturgies the wording is as follows: *Per quem omnia bona creas...*

while comes from Him and refers to Him. He is *heri, hodie et in saecula* : <sup>1</sup> His being and His action covers all developments and all the "ecstasies" of time. "He enlightens every soul born into the world" <sup>2</sup> and human thought is in His likeness : *Signatum est super nos lumen vultus tui, Domine* <sup>3</sup> : consequently He is source of all inventions, of all discoveries, of all steps beyond former limits. Invisibly animating history even in its technical transformations, He mysteriously guides it "in gracious ordering," <sup>4</sup> towards himself, Summit of all times, Head of the Mystical Body and Supreme Salvation of man. And in the technical evolution of humanity, there is nothing which He has not willed and prepared, nothing which He does not orientate and polarize towards Himself.

This act of attribution and oblation accomplished by the eucharistic liturgy is also a true act because it is one of *poverty*, referring to the central theme and major attitude of the Bible and the Gospel. True supernatural existence is only accessible to man if he acknowledges the nothingness of his nature and if he reverts to it by voluntary dispossession. Having received existence, and with it the world in heritage, he only becomes *true man* when he realizes that he is only the steward and manager of all that has been entrusted to him. Henceforth, instead of confining himself, and tightening his hold, on matter, he expropriates and pauperizes himself, returning to God from the bottom of his heart, all that has been put into his hands. He presents, offers and throws into the heart of God unreservedly all that he is, all that he has and all he does. And it is when he is truly abandoned, entirely destitute, that true existence is given him and he receives his true name just as the biblical Abram becomes the Abraham of the "departure" and the separation from all things, including his son. A truly evangelical attitude : "Blessed are the poor." But it meets the ontological exigency. The Eucharist achieves this existential poverty, uniting man's act to that of Christ, entirely "emptied" in the immolation of his whole being and reduced to nothing on death : Kénôsis <sup>5</sup>. The salvation and truth of technique are at this price.

Similarly, far from being an end and absolute value in itself, technique, taking pattern on the *humility* of Christ, must consent to be the modest substructure of a higher order of things : its rôle

---

1. *Heb.*, XV, 8.

2. *John*, I, 9. We know that a more correct translation of this versicle is as follows : 'The true Light, enlightening every man coming into the world.'

3. *Ps.* IV, 7. S. Thomas Aquinas frequently used this text to show that the human mind is in the likeness of God.

4. *Sap.*, VIII, 1.

5. *Phil.*, II, 7.

is to serve for the good of the elect, for the formation of the Mystical Body and it must foster the spiritual uplift of hearts and souls. It must forego the monopoly of the whole of man's activity and renounce being the criterion of history, withdrawing before the supernatural world and its unparalleled promises. "The smallest in the Kingdom of God is higher than this," and it happens at times that the Lord calls away from science and technique most brilliant minds, leading them to a higher vocation of poverty and prayer. The progress of history derives a greater acceleration from the voluntary preference of the cross rather than from the highest realizations of human power.

As an exemplar, technique also finds in the Eucharist the perfect *Type* it needs to justify its existence and action. What indeed is technique, but a continual transformation which ennobles, enriches and spiritualizes matter, bringing it to new and better forms ever more adapted to the requirements of men. There is an ever increasing range between primitive, crude matter and the complicated structures into which it is inserted and incorporated: it is a far cry from the Chellean silex to the Eniac calculator or synchrocyclotron... This transcendence finds its model in the eucharistic transubstantiation which, on a much deeper and more complete plane, transforms the matter of bread into the Body and Blood of Christ: so much so that there remains nothing of the bread save its appearance and that it has "become" Christ, the Risen Christ. This transformation symbolizes the one which takes place in man when he passes from the condition of sinner to that of saint; and in a secondary way also, all the changes in the technical, intellectual, artistic or social order, which increase the value of any given matter. Conversely, there is no profound change which is not a humble image of the eucharistic transformation.

Technique is thus *consecrated*, in the heart of the mystery of Oblation, when it rediscovers the meaning of its Creator. The sacerdotal act is accomplished by Christ, the perfect Priest, who in His offering of Himself to the Father, brings back the whole of creation and all human works. Christ is united to His Church, who through her priests, consciously enters into her Master's action. Each day she offers up to the Father the whole of the universe in its new and changeable aspects, and asks Him to accept it. This general oblation of the visible world reshaped by man, is accomplished in a liturgical manner, that is to say in a canonical rite definitely established and instituted by Jesus. The matter of the sacrifice, (bread and wine) is levied from the aggregate of the universe and man's handiwork, but it retains a physical link with these, and thus the whole world is, in some manner, sanctified in the host which goes up to God. As in

the days of Noe and Sinai, a covenant is made between God and man : the produce of work receives from God a blessing and a loving look, man is encouraged and filled with hope and promises.

### 3. *Technique and Redemption.*

But it is only too evident that in her union with the sacerdotal act of Christ, the Church does not represent all that there is of man and that one section of creation debar itself from the offering, remains outside the reunion. *Sin*, which is a revolt and a break-away, places its mark on the purposes and aims of work, corrupts human achievements. Harmoniously fashioned by the hands of God, nature loses part of her first loveliness and allows disorder to invade her. From the very beginning, human activity has had evil practices, animated by passions, pride, egoism, avarice and the desire for pleasure. This disorder shows itself in economic and social structures, in politics which crystallize and embody the options of liberty : it is often in injustice and servitude, in the relations of master and slave, that the work of man is carried out. And so the primitive fabric of God becomes degraded in the very heart of civilizations, and loses some of its authenticity ; it can no longer be easily recognized.

Insofar as it is linked to atheism, *modern technique accentuates this disorder* to the extent of, at times, making history look absurd. And it further distorts the face of the world by an assortment of juridical structures which prevent man from being human and achieving his full development in work, and which even debar him from having access to God. Here we ought to weigh in the balance modern technical civilization in its various forms of production, at times full of contradictions. Reduced to the state of an instrument of political factions or finance, manœuvred by privileged groups, man is often the blind slave of tyranny, crushed by anonymous forces. Handed over to an uncontrolled determinism, animated by the lust for profit or the imperialism of classes and nations, economy loses sight of its primary aim which is to service the needs of man according to justice and love. Competition is often a case of might over right, refusing to submit to correct moral disciplines. The Socialist State reduces the individual even more, mobilizes his services and leaves him without any real protection. Scientists and technicians are narrowly dependent on stifling directives guiding their research. The most scandalous consequence of this state of affairs is the unequal repartition of essential goods within social groups and between nations, and the fact that almost everywhere in the world there is hunger. In effect, the work of mankind is produced in a conflicting atmosphere,

one of class and national warfare. The awakening of the coloured races is an outstanding manifestation of the realization of this fundamental injustice. In a wider sphere, the Communist Revolution is on the march and has already conquered a third of the human race.

But all that is only an indication of the far deeper revolt of man against God, revolt which turns man into an enemy of all appearance or resurgence of the idea of God within the conscience.

We find here a deliberate aggravation of the natural and normal *separation* of man in his work, which philosophers demonstrate. Actually man must exteriorize himself in his act and be objective in his action ; and the whole problem of culture is precisely for him to recover himself and return within himself. But far from producing liberty and bringing man to the dawn of a new birth, the atheism of the modern Prometheus is, in reality, a total loss and alienation. Man, unknown to himself, is actually *severed from nature* which, in the past, gathered him up in a friendly and maternal embrace and held a permanent dialogue with him under symbolic appearances : the technician's aggressiveness which extorts the secret of things by calculation, is a relationship of master rather than of friend and separates more than it unites. Likewise, as the drama of the contemporary world shows and in spite of all the technical means of communication, man remains *severed from other men* by a wall of hostility or indifference : the modern world accentuates the normal strife of men at work and often turns them into fraternal enemies quite capable of monopolizing energies for their own benefit, or even of using them against each other. Deprived of its Absolute Link, human relationship can only operate on a superficial basis or in the opposition of forces. Because he cannot presuppose in his fellow-creature a superior Presence, therefore a likeness of himself, man finds the greatest difficulty in *recognizing* him. Regarding the necessary division of labour, which is becoming more and more accentuated, it gives rise to an unsolved problem of collaboration and of communion.

This state of sin is caught up by the Divine Mercy and placed in the very heart of the mystery of Redemption, which takes charge of it. God does not despair of modern man and modern technique, and is labouring to regenerate and convert them.

As she offers to the Father the Eucharistic Host in adoration and thanksgiving, the Church at Mass unites to Christ who, in the name of man, implores the forgiveness of His Father and immolates Himself as a victim of penance. The infinite charity of Jesus compensates for the radical sin of negation, counter-balances the revolt by the perfect docility of filial abandon. Better still than Abraham and Moses, He intercedes for a people more united to Him than the

patriarchs or prophets were to their nation. He also obtains mercy and forgiveness in a measure of which God alone knows the individual applications. Because of the sacrifice of Jesus, God accepts to save mankind and labours to destroy and outstrip modern atheism. It is already possible to discern signs of this when envisioning the contemporary world : and technique may find itself one day entirely modified, at least in spirit, on this account.

To Christ's expiatory offering the Church unites Hers, also presenting her sufferings and repentance to God. If they would have real intelligence, each priest celebrating the Mass and every faithful taking part therein, should be conscious of the sin of technique and beg forgiveness for it, redoubling acts of faith and love and uniting to the redeeming passivity of Jesus. For, despite the unworthiness which common to all, communion to the body of Jesus is a reinstatement in grace, the beginning of a cure. In opposition to human conflicts provoked by pride, it is a virtually universal meeting between men, a fraternal embrace, a collectively unlimited reconciliation. Liturgical texts are not lacking in allusions to sin and in requests for forgiveness ; is it to be hoped these will be fully utilized in an explicit application to the evil of the world.

It is useful to mention here the psalm *Judica me* which begins the Mass. Its imagery and symbolical meaning admirably express the condition of man, more especially of modern man. It is, as we know, the final verses of a longer hymn, that of the exile in a far country whose unbearable state gives rise to an appeal to God the Saviour.<sup>1</sup> The estrangement of the atheist is an even greater separation : separation from God, from others, from the world and from himself. It is a kind of hell, a pain of the damned, beginning here on earth, the anguish of which is one of its first experiences. At the entry of the priest,<sup>2</sup> the faithful Christian will recite this psalm, fully conscious of what it means for modern man and, overcoming in his name the atheistic temptation to despair, he will put his whole trust in Divine Goodness and Fidelity. The prayers which follow (Confiteor, Kyrie, Gloria and Collect) are, moreover, only a continuation and commentary of this psalm.

In the same line of thought one can also assist at the *instructive part of the Mass* : an important, even essential, part it is also a communion with God, Bread of Truth. Culled from the Bible, of

---

1. This refers to Ps. XLII-XLIII (Vulg. XLI-XLII) : " As a deer for running waters... " This psalm is made up of three verses, each of which ends with the refrain : " Soul, art thou still downcast ? Wilt thou never be at peace ? Wait for God's help ; I will not cease to cry out in thankfulness, My champion and my God. "

2. The prayers of this processional are recited at the foot of the altar.

which they are a short anthology, the epistles and the gospels recall the history of man, the redeemed sinner.<sup>1</sup> Here too, to conform to our epoch, they must be read with reference to man's actual state : going through all the phases of history, ours is most probably the one which presents the greatest analogy with man's initial revolt, the one too which receives the greatest influx of grace.

The worker (and who cannot in some degree answer to this qualification ?) can, when at Mass, effectively participate in requesting forgiveness for the modern sin. In some ways he is bound to feel personally responsible and an accomplice of the disorder of technique. However generous it may be, his activity is certainly contaminated. Captivated by unjust and inhuman systems, he shares in privileges and egoisms, in pride of race and will for power. At the least, he does not do all he possibly can for the advent of a better world. But work itself contains precisely that which will redeem its own sin, that which will expiate its fault, by reason of its inherent hardship which is light for none. Offered up with love, this contributes to efface the sin of work, to compensate for its infidelity. The most precious element of work is not, therefore, its success or its joys, but possibly the difficulties, the weariness, the subjection of its compulsions and disciplines, the very failures themselves. Over and above these results, there is the ascetism, the painful passivities which allow the Christian to associate himself with the redeeming work of Christ : it is here that a mysterious transmutation operates which restores value to all that was lost.

#### 4. *Technique and the Mystical Body.*

The Holy Eucharist is a mystery of *anticipation*, for it announces and leads us to hope in the collective success of man, the realization of God's plan. Insofar as it is related to atheism, technique can in no way promise itself such a victory despite all its pretensions : on the contrary it contains the germs of ruin and death ; it brings forth catastrophe. But if it will become converted, renounce pride and accept grace, there can be a complete change. The foregoing pages have described the dialectic of this conversion through the association of faith and repentance. If the christian world of workers affirms belief in God, it can overcome the atheistic negation and entirely change man's present attitude.

A Church, whose members are actually all at work and who lives to the full the eucharistic mystery ; a Church nourished on the

---

1. On Holy Saturday, the liturgy gives a more complete and fuller historical account.

strength of the Host is capable of altering the present world situation and of giving rise to a *new phase of conscience*. It is impossible to indulge in wishful thinking and imagine a definite suppression of the evil in the world, an earthly paradise, a regained garden of Eden. And, however suggestive, the grandiose views of Fr. Teilhard de Chardin on the convergence of man towards the Omega point, final unity, remain problematical. The future of the human race is still enveloped in mystery and will always be stamped with the same contradictions. But all that matters is that this obscurity should leave room for hope that, spiritually, the present phase will be overcome. Actually it is not forbidden to think that technique may renounce its frenzy and inordinate achievements to provide for the essential needs of men and foster his spiritual development within greater leisure hours. Weary of the illusions of speed, comfort and luxury, man might, at least among the élite, more willingly undertake disinterested work, give himself to higher values. Perhaps then, after many trials and compromises, the economic and social structures of the world would achieve greater justice, suppress, if not poverty, at least misery and anguish...

But these hopes, for which we must pray, are far from completely fulfilling man's wish, which is to unite to God and surpass himself. They are therefore only the inadequate signs of a total transformation : that of the *transfiguration of all things* at the coming of the Lord. The end of the world will not only be the completion of the Mystical Body, but the final liberation of creation which, according to St. Paul, " is in travail all the while. " <sup>1</sup> Winning victory over all slavery and death, Christ will then " review " the entire history of the immense ascension of things and of man : then will come the cosmic apotheosis and the reward of all human efforts, of the work of centuries. The dispersed elements, all chaos and disorder, will be restored in harmony and unity, according to the primitive plan of creative Wisdom. <sup>2</sup>

The understanding of the Eucharistic mystery implies this perspective, for it is the positive presence and the action of the Risen Christ, first-born among the dead. That by which he benefited can, by the grace of God, be universally bestowed. <sup>3</sup> The Host is a token and prediction of " new heavens " and a " new earth " already

---

1. *Rom.*, VIII, 18-23.

2. *Prov.*, VIII, 23-31.

3. That by which Mary too benefited, being in some ways the first-born of the Church. Her gracious privileges (Immaculate Conception, Assumption) announce and prefigure the state of the Church at the end of time. Cf. L. BOUYER, *Le trône de la Sagesse. Essai sur la signification du culte marial*, Éd. du Cerf, 1958.

foretold by Isaias. <sup>1</sup> Each one of our Masses is a part of the Mass of history, which will, one day, come to an end : then “ fully completed ” <sup>2</sup> the world will be offered to His Father by Christ, at the head of His Mystical Body. In the same way, Holy Communion proclaims the reunion, the final assembly of all the elect : already through it all workers are united to their God and simultaneously beyond all divisions and frontiers, they are gathered into one brotherhood.

It is not necessary to recall the deacon's invitation, which merely repeats that of Jesus, *Ite*, to invite those who participate in the eucharistic mystery to the work of *apostolate* : for it is charity itself, bestowed through communion, which longs to communicate itself to all. Whoever has really understood the spiritual state of the world and the pagan atmosphere pervading technique, cannot refrain from wholeheartedly seeking its salvation. Man must direct his work anew towards God, admit his transcendency ; he must become converted to the Gospel and Spirit of Christ and finally be introduced into the Church. This is an immense and difficult task, attacking as it does the fundamental attitudes of modern man, autonomous, self-sufficient, full of earthly desires. It is also the primary task, assailing our present world in the very centre of its preoccupations and aims. Here we see how important is this apostolate of the economic and technical world, reaching out to structures as well as to men, aiming to transform souls and institutions, to restore hearts to God, but also to make of the world a truer image of its Author. If all Catholics, more especially those concerned with the production and distribution of goods, owners, engineers, workers, would unite within *Catholic Action* groups already founded by the Church, to promote the re-Christianization of the economic world, there would be room for a mighty hope, a royal road would be opened for the more general return of men and of the working-class in particular, whose absence is a matter of such regret. <sup>3</sup> The spirit which must animate this apostolate proceeds entirely from the Eucharistic Mystery, the centre of Christianity, the source of every renewal, as much by its attitudes of adoration, thanksgiving and repentance, as by its significance and example.

A spirituality of work, based in this way on the Holy Eucharist

1. *Is.*, LXIV, 17 ; LXVI, 22. — *Apoc.*, XXI, 1.

2. *Cor.*, XV, 24-28.

3. This Catholic Action for the Christian regeneration of the technical and economic world is undertaken by “ L'Action Catholique Ouvrière ” (A. C. O.) and by “ Le Mouvement d'Ingénieurs et de Chefs d'Industrie d'Action Catholique ” (M. I.-C. I. A. C.), which is itself in close contact with the “ Union Sociale des Ingénieurs Catholiques, cadres et chefs d'industrie (U. S. I. C.) ”. In Belgium, the “ Association des Patrons et Ingénieurs Catholiques ” pursues the same ends.

and finding its outlet in action, is today the best answer to the diabolic anti-spirituality which is *Communism*. Though some of its economic alternatives are not without value, taken in themselves, its fundamental proposition cannot be admitted, being essentially atheistic : it is here that Communism is " intrinsically pervert. " <sup>1</sup> Consciously and primarily it represents the spirit of perverted technique by which man aims at attaining the plenitude of existence through the possession of the world to the exclusion of all religious life, of all contact with God, refusing all supernatural hope. For the communist, man " grows " collectively within his work ; and the political revolution itself is part of the economic and technical movement of the history it utilizes.

It is not difficult to demonstrate the contradiction of a transcendency claiming to come to fulfilment in history without suppressing its course, this in itself acknowledges the emptiness, the impossibility of its desire. <sup>2</sup> In effect, despite certain appearances, Communism is already the ruin and destruction of man, the disintegration of human nature. The appalling menace with which it threatens history can find only one counteract : faith. <sup>3</sup> But this faith turns to God through the mediation of His Son Jesus, who came into history and is now present in it through the mystery of His Body, consecrated and offered up by the Church. As Father Calvez has clearly demonstrated, Christianity presents, in opposition to the illusory communist hope of transcendency, a true transcendency in which man can participate in time while awaiting its full and collective possession at the end of time, for the God-Man risen continues in history through the Church. The Holy Eucharist is the link uniting the Christ of the Gospel to that of the Parousia : allowing man to save himself already by surpassing himself, while he lives in the hope of an ultimate collective transcendency.

Looked at in this way, technique itself is saved and purified of the fundamental sin which perverts it today. Redeemed and converted in its author, man, and in its institutions, technique finds itself and regains its importance. Doubtless it is not the whole of man and, in the scale of values, it is an underling, being in the province of utility. But there is nothing to prevent it from continuing what is already begun, that is going beyond the servicing of needs and aiming at the complete conquest of the universe. This mighty

---

1. Pius XIth's Encyclical against Communism — *Divini Redemptoris* — 19th March, (1937).

2. Cf. J.-Y. CALVEZ, *La pensée de Karl Marx*, Éd. du Seuil, 1956.

3. This has been well demonstrated by Madeleine DELBREL in *Ville marxiste, terre de mission*, Éd. du Cerf, 1958.

ambition, which is only an ever-receding ideal and a myth, can be purified of its pride and, in itself, is not detrimental to the religious life. But although having some part in it, technique does not attain to the "new creation," for it has not, as faith has, the power to make history and man, it is only a substructure of man's spiritual progress.<sup>1</sup> Following the mystical tradition, this progress is based on contemplation: Mary's prayer prevails over Martha's work. It is not impossible that, after the present phase, humanity should gradually turn to a deepening of spirituality under the aegis of the great masters.<sup>2</sup> The leisure gained through technique would then be used especially for contemplation and the search of the Absolute. New problems would then arise, as this quest could give rise to pride of discoveries, to a withdrawal from grace, a turning away from the living God. Christian mystique alone, based on faith, is able to restore man to himself, to confer on him true "existence," because it implies an attitude of thanksgiving and humility towards the free Gift and the historical Revealer. Indeed, far from counteracting technology, theological mystique calls and stimulates it, at the same time suggesting that it adapt itself to higher ends.

\* \* \*

It remains to be said that, although the accomplice of atheism, the present technological achievement is traversed by the breath of the Spirit: He who is the enlightenment of the mind continues to give himself freely to innumerable thinkers and pioneers, often receiving from them only a very remote form of adoration or an obscure presentiment. A "sanctity without God"<sup>3</sup> is endeavouring to take shape. It is moving to observe at the same time the devotion of the elite conquering the universe and the anguish endured in the face of the emptiness which the Absence (of God) creates. As Father Teilhard de Chardin remarked, this anguish occasionally slackens the pace of their research, the zest of their work: why work for nothingness? But that itself is a sign of the "working" of God, for

---

1. In the second biblical narration of the Creation (*Gen.*, II, 15-24) woman seems to have been created by God to be the companion and aid of man following a first experience during which solitary man made contact with creation as its master. The man/woman relation is the symbol of the spiritual conjugal relationship of God and man (cf. L. BOUYER, *op. cit.*, pp. 16-19). The sin of modern technique is precisely to underestimate those values superior to the mastery of objects, to the meeting with matter.

2. This hope was Bergson's conclusion when he analysed the progress of history in the last chapter of "*Deux Sources de la morale et de la religion*", Alcan, 1932.

3. This wording is taken from Albert CAMUS in "La Peste" (Gallimard, 1947).

anguish signifies a hidden Presence. The trials and deceptions collaborate with divine action. Thus present technique is perhaps not so sure of itself as in its happier days : a new phase is in preparation. Multiplied geographically ad infinitum on all the altars of the world the Eucharistic Lord coexists with man's impetus, but equally so with his failures and tragedies. From all sides a prayer of infinite value, being that of the Man-God, arises each day in favour of man, lost in his technique. Like Prouhèze, man hesitates to cast off his livery of sin and thinks he must still pursue a guilty love ; but Prouhèze is held by the Fisherman's line. " The fish thinks himself wiser than the fisherman. He mutinies and struggles in his element, not knowing that the old man hidden among the reeds delights in each of his bounds, holds him and will not let him go. " <sup>1</sup> The mighty divine Patience will one day get the best of human impatience and the Spirit breathing over the waters, as in the beginnings, will renew the face of the earth. Please God the technician's unruly and wild adolescence will accede to man's liberated maturity.

---

I. P. CLAUDEL, " *Le Soulier de satin* ", troisième journée, scène 8. Théâtre N. R. F., Bibliothèque de la Pléiade, tome II, p. 718.

---

# Religious Instruction in a Technical School

## *Schema of a Lesson and Personal Work by Pupils*

by Brother Jean SCHENK, F. S. C.,  
*Professor of Religion, Institut Reine Astrid, Mons*<sup>1</sup>

---

### INTRODUCTION : ADAPTING THE SUBJECT

One of the difficulties in dealing with technical studies is the extreme variety of subjects. Widely different elements are grouped under the heading "Technical Education." In the same Technical School we find pupils with very different outlook, culture and reactions, according to the cycle they are following. These notes give the result of a few years' practical experience in teaching adolescents, 16 to 20 years old, in category A. 2, the secondary cycle of technical humanities. These boys obviously spend the major part of their school week, i. e. 24 hours, on their technical training, both theoretical and practical. The general knowledge subjects are divided as follows: Mathematics 4 hours, French 3 hours, Dutch 2 hours, History and Geography 2 hours, Physics 1 hour, and Religious Instruction 2 hours.

These adolescents' mentality is, of course, influenced by their type of studies. It is hardly necessary to say that they will not be thrilled by the poetic flights which delight those studying classical humanities. Lamartine's "Crucifix" will leave them cold, or make them smile... We should not conclude that they are indifferent to

---

1. Brother Jean SCHENK, of the Christian Brothers, born 1st September 1921 at Manderfeld, teaches religion at the Institut Reine Astrid, Mons (Belgium) since 1953. He is also Counsellor of the Jocistes, Jécistes, and Scouts and collaborator of the "Clair-Regard" Editions, rue Tête d'Or, Tournai. This collection offers educational reading for young people and includes Joie, Route Vivante, Pierres Vivantes, Spleen, Christophorus by the author. — Address: Institut Reine Astrid, Mons, BELGIUM (Editor's Note).

poetry or callous. Francis James' "Prayer" will bowl them over, especially if sung by George Brassens. One of Bossuet's sermons will have no effect, but the "Prayers" by Quoist will probably have more hold on them than on some humanists. Certain styles will always be a closed book to them; the catechist must realize this, otherwise he will follow the wrong track and lose heart.

These boys are in no way prepared for abstract philosophical ideas. A brilliant lesson, full of highly subtle and irrefutable arguments, will soon be beyond them. To them, the world of metaphysics is supremely boring and hazy. The so-called simplified seminarist course (of the type of the Little Catechism) is exactly what we should not attempt with these lads attending Technical Colleges. They are used to working on concrete subjects; ideas, even mathematical formulae, are worth while only insofar as they develop an experiment, a machine, apparatus, a technician achievement. They are, indeed, terribly utilitarian. They are quite willing to accept religion on condition that its use is immediately made clear to them. The whole problem lies in revealing the life-value of faith. This is not easy, as their minds are crammed with the old socialist prejudices of their environment "Catholics are no better than anyone else... Religion is the exploitation of the simple-minded. So and so practises no religion; he doesn't seem to be any the worse and he's a fine fellow. Parish priests are middle-class and only out for money. One religion is as good as another, etc." What is the remedy? Get them to live their Christian religion in all loyalty... just to see for themselves.

The primary aim of religious instruction will therefore be to *awaken the adolescent's conscience*. It will be their hour of spiritual refreshment. There must be no idea of a "lesson," a programme to be got through, or an examination to be passed. There must, of course, always be a programme and an examination, but the catechist must not be a slave to them. What is important is that the boys should be interested in the lesson as far as possible, and especially that they should have a chance to meditate, to reconsider their lives and once more consider the Christian ideal. When they leave, they should have thoroughly thought out an idea, revised a judgment, found the solution to a personal problem, been encouraged to start afresh, fired with enthusiasm to give themselves; enlightened and strengthened by the Holy Spirit.

What follows concerning the manner of giving the course of religious instruction, does not exclude a systematic statement of the great truths and mysteries of religion. It goes without saying that our lessons must give our young people true doctrinal wealth, which cannot really be achieved without dogmatic teaching "ex pro-

fesso. " Here we wish to bring out how we can better prepare the pupil to receive this instruction and help him to live it.

The bracing atmosphere is of vital importance. Technical progress brings very interesting aids in its wake. They must be kept in their place, i. e. not be allowed to invade the subject and smother it, but it would be a mistake to neglect them. Experience shows that it is desirable to have a room reserved exclusively for the course of religious instruction. To receive the pupils, rather than go to them, is an enormous advantage. A clean, airy, pleasant room which in no way recalls a technical workshop and where judiciously chosen religious pictures create a happy and serene atmosphere, as well as pious, already speaks for itself and helps to make the little flock ready to listen. There will be a gramophone record library, which will be chiefly composed of religious songs, texts and music, but will not cold shoulder Jacques Brel and the like. A record played at the right moment helps to make the lesson attractive. This is an important point, as religious instruction is a priori considered the most boring lesson of all. A song-hit, even secular, provided it conveys some human message and is of sufficiently high quality, can be an interesting starting-point. Many publishing firms produce film-strips, from which the best should be chosen. By combining records, film-strips and tape-recordings, it will often be possible to obtain heart-stirring results. The library will have suitable books on spirituality, and so much the better if there are several copies of the Bible, as nothing can replace individual readings of the sacred texts from the study angle.

We must bear in mind that the aim of the lesson is not to interest pupils, nor to give them a pleasant hour, but a boring lesson will not do very much good. The message of salvation must be proclaimed, and in a language which our youngsters understand. This is not easy. Many catechists anxiously wonder what to say and how to put it. Are there any chinks in the armour of indifference worn by so many of our young technicians ?

These technical students are also adolescents, and therefore in the throes of the specific problems of their age. Unlike many school-boys, they are less conscious of, and therefore have a calmer approach to this critical stage of their development. They are less romantic, usually not introspective and, at first sight, appear to have few problems. Yet they are very interested in the structure of their personality, and the secret world of others fascinates them. We find that characterology can be an excellent starting-point leading to Christ, the ideal of life. The study of Our Lord through His humanity as well as through the Gospels, will meet this need for authenticity which is one of the characteristics of contemporary youth.

One of the interesting chinks in the armour is the *young technician's conscious or unconscious deep love of his world*; this world is identified with the working-classes. The young technician wants to be part of it. He glories and even prides himself in this. He senses its weaknesses and shares in its revolts and hopes. In short, he is extremely sensitive to the social factor, to the present event, to anything which is happening now. In this respect the catechist will have to be ahead of him. A subscription to "Informations Catholiques Internationales" is more than useful. Reading the papers, listening to the radio, watching television is no waste of time. It may be important to know that Baldini is the cyclist world champion and that Aznavour has just written a new song. Father Duval asks: "What have I got in my little head?" and I ask: "What have they got in their little heads?" All that comes via the radio, cinema, press, T. V. and the street. Their reactions to present events must become Christian, because it is through these that our boys are in contact with the world. It is not a matter of arousing interest through stories or anecdotes, but of our Christianity vivifying the thrilling events in our world today. These "news-flashes" will give our lessons that up-to-date piquancy which will secure our hearer's attention.

The educator will take care not to increase, through their studies, the temptation some pupils have to escape from their own social environment and turn their backs on the working-classes. More positively, his task will be to demonstrate the dangers of the technical word and the urgent needs of the workers. I think that a course of religious instruction which sooner or later does not lead to an apostolic commitment, is a failure. This is not a matter of bringing pressure to bear to enlist a considerable number of pupils in out-of-school activities. The apostolate is, however, one of the primary requirements of Christianity taken to its logical conclusion. It is the very best way of acquiring or strengthening convictions. "Not words, but deeds." The various Catholic Action movements are the expression of the Christian ideal perfectly adapted to the psychology of young people. They propose and sustain a programme of action: acts of piety, charity and conquest. The catechist must not merely give Platonic encouragement, he must arouse enthusiasm for these movements. He must be accessible to all ideas. In the individual attention he tries to give his pupils, one of his first concerns will be to get them to make a commitment, either in the parish, in the school, or elsewhere. The fact of belonging to a group of Catholic Action is a sign of perseverance which must not be underestimated.

While insisting on the importance of active apostolate, we should stress even more the necessity of interior life, animated by prayer

and reception of the sacraments. Many boys, however, will only discover the value of this life in the measure in which they give themselves to the apostolate.

The most efficacious weapon of students the whole world over is passivity and, more than any other, religious instruction is liable to be "endured." The teacher easily gives way to the temptation to preach rather than to stimulate. It is much easier... A dialogue, however, is far more effective than a soliloquy. A great many subjects can form the matter for discussion groups or study circles. Better still, we should not hesitate to encourage the boys to bring up some problems themselves. No doubt these will be less academic, less complete, not so shaded in meaning, as compared with the master's presentation, but this method has the advantage of creating very lively interest. What can we ask of our young technicians? Certainly not learned dissertations. The work we propose has the following characteristics :

- each pupil will be given a different subject.
- a card will guide him in the research of documents and in carrying out the work : a plan must be given.
- it will be more active research than thinking things out.
- it will be centred either on a person, a hero or saint, or on a question of the day.

## I. CARD INDEX SYSTEM

Here are samples of a few cards placed before pupils of the first year of the secondary cycle (Technicians A2), whose programme is the study of the Church. They have at least one full term to do the work. Every month each one brings his work and a lesson is spent in checking and correcting. This work is part of an overall plan which is not given in this article.

### 1. — The priest :

- vocation : interview two priests you know :
  - how did it happen ?
  - why did they make the decision ?
  - what difficulties did they encounter ?
  - what do they think of it ?
- the stages in a priest's training.
- what is a breviary ?
- the priest's role in the Church.
- how can we help our priests ?
- biographical sketch of the Curé d'Ars.

## 2. — The Y.C.W.

- the founders : biographical sketch of Cardyn,  
of Fernand Tonnet.
- the main stages of the movement.
- the Y.C.W. method : interview with the School's Y.C.W. president.
- the 1957 World Rally : look up newspapers and magazines (see who were there).
- present the pamphlet : " International Y.C.W. Manifesto. "

## 3. — Catholic Action :

- what it is.
- its origin.
- its organization in our country.
- its organization in the parish : interview the various officials.
- is one obliged in conscience to take part in Catholic Action activities, or is it optional ?

## 4. — The Missions :

- look up a few extracts from the Gospels which justify the missionary effort.
- geographical survey of the missions in Asia.
- give a pen-picture of the following missionaries, taking care to place them in their historical context : St. Francis Xavier.  
Father Lebbe.

## 5. — Contemplative Life :

- on the occasion of the 350th anniversary of the Carmel at Mons, look up who was St. Theresa of Avila.  
what is the Carmelites' life.
- try to find out what those around you think of that kind of life.
- justify contemplative life in the Church.

## 6. — Civitas Dei :

- study the general theme of the Exhibition.
- how does the Civitas Dei pavilion fit into this theme ?
- what is the meaning of the Church's presence in the heart of the Exhibition ?
- collect press cuttings on the subject.
- and you yourself, what do you think of it ?

## 7. — Lourdes :

- history of the apparitions.
- short biography of St. Bernadette.
- development of the pilgrimage.
- the Centenary celebrations of the apparitions.

## 8. — The part money plays in the Church :

- what people say...  
cfr E. Yernaux's brochure " L'ogre clérical ".
- what is your opinion ?  
cfr article in " Ecclesia " No. 54.

## 9. — Abbé Pierre's work :

- give the history of this movement.
- read and present the book " Les chiffonniers d'Emmaüs " by Boris Simon.
- interview the Companions of Emmaüs of Mons.

## 10. — Racial segregation :

- based on texts from the Gospel, show how racial segregation is contrary to Jesus' law of love.
- present Peter Abraham's book " I am not a free man " ; give your conclusion.
- give an appreciation of the position in South Africa.

It is not very difficult to find many other subjects easily accessible to young people, and this method presents considerable advantages. It makes our boys read useful literature, think things out, face the problem, and make a personal choice.

## II. PLAN OF A LESSON

By way of example, here is the plan for one (or several) lesson(s), whose aim is not only to face up to a very current prejudice, but also to give a clear and honest answer to the oft repeated question, symptomatic of a real difficulty for many of our boys : why does the Church claim to be the sole depositary of truth ?

## 1. — Introduction :

Put the question : Are all religions good ? The class will divide into two sides : A saying Yes (probably the majority) ; B saying No (with some hesitation).

## 2. — Let each side speak to justify its opinion.

- A. — A man can be honest and fine without being a Christian.
  - To be a Catholic is not a Certificate of Good Conduct.
  - So only Catholics are saved ? !
  - anyone in good faith cannot be damned.
- B. — This side will use the argument of authority :
  - There is no salvation outside the Church.
  - No-one comes to the Father but by me, etc.
  - Then what is the use of missions and apostolate ?

3. — We have reached a dead-lock. Who is right ?

— Explain that “ good faith ” in itself does not save :

Ex. : eating toadstools in good faith does not prevent food poisoning.

driving on the wrong side of the road in good faith will not save you from having a police summons.

— Of course, God is merciful. We will come back to this later. Let us come back to the question.

4. — All religions are good ? Looking at this from the human and moral point of view :

— No, because some religions lead to immoral acts.

Ex. : Fetichism, which leads to human sacrifices, anthropophagy, superstitions, etc.

many sects we call ‘ Protestant, ’ but which genuine Protestants disown, such as :

the Montfavet disciples of Christ, who allow children to die through neglect, under the pretext that prayer alone must cure.

the ‘ Antoinistes ’ (very numerous in the Borinage).

Conclusion : all religions are not good.

5. — What about the great religions, such as Buddhism, Hinduism and Islam ?

(N. B. We will not refer to our separated Christian brethren, the Protestants and Orthodox, as this would take us too far afield today. They are not on the same footing as the others, because they too believe in Christ).

Ex. — Islamism has striven against polytheism.

— Buddhism teaches charity and forgiveness of enemies.

— Hinduism detaches men from the goods of this world (cfr The Miracle of Purun Bhagat. The Second Jungle Book by Rudyard Kipling).

6. — Is this sufficient ?

What is the object of religion ?

To lead us to God, to unite us to God, to make us live in friendship with God.

The great religions of which we have just spoken are attempts, at times very moving, to find God.

Ex. Ghandi.

But Christianity is much more.

7. — Christianity is not only man in search of God, but *God coming to man* to give him *everlasting life*.

Recall the *incarnation* — *redemption* — the *Church*.

Jesus alone *saves*, gives everlasting life.

He gives it today through the *Church*,  
Although it is true that men of good faith are saved, whatever their belief, it is not their good faith which saves them; the redeeming death of Christ is the cause of their salvation, and good faith the condition.

8. — Conclusion :

That is why it is true that " outside the Church there is no salvation. "  
That is why Christianity cannot be put on the same footing as other religions.

Read St. Paul's Epistle to the Romans, X, 14 to 21.

Record : " Le Seigneur reviendra, " the song " Par la Main, " by A. Duval.

What shall we say as a conclusion to these simple notes ? In this country and elsewhere, technical schools are experiencing a tremendous development. This gives the Church an opportunity to complete the religious education of thousands of adolescents from the lower classes of society who, barely ten years ago, were almost entirely lost to religious influence owing to their early absorption into factories. If it is a grave responsibility to teach these young people the Words of Life in a manner which will strike them, is it not at the same time a most heartening apostolic work ?

---

# The Christian Conception of Work

## *First Lesson*

### TRUE AND FALSE CONCEPTION OF WORK

by Georg WIDENMANN <sup>1</sup>

---

God has not only appointed an eternal goal for man, he has also given him a task to fulfil in this life : “ Increase and multiply and fill the earth, and make it yours. ” *Gen.*, 1, 28.

*Work and Personality.* — Work ennobles man and contributes to build-up his personality. The accomplishment of one's duty and the work achieved give satisfaction, joy, prestige. Every man, thanks to God-given talents and qualities, is, in his work, God's collaborator.

*Work and the Community.* — The common life of men living in society is not conceivable without work :

1) Regarding the family : just as your father and mother now work for you, so one day you will provide for your own family thanks to your capacity and application to work.

2) Regarding the State : Culture and technology are the results of the division of labour and of the labour of everyone.

*The Curse and the Blessing of Work.* — Because of the sin of the first man, work is not accomplished without effort and fatigue : “ Thou shalt earn thy bread with the sweat of thy brow ” (*Gen.*, 4, 19). By hard work man redeems himself before God — the curse becomes a blessing.

*The Concept of Work.* — 1. We are not at the service of mechanism, but mechanism is at our disposal. 2. We do not live to work, but we work to live. 3. We do not work only to earn money, but also to serve.

*A good workman is:* conscientious and trustworthy — punctual and persevering — skilful and honest — polite and obliging.

---

1. *Religionsunterricht an Berufsschulen*, 1st Year, 15th Lesson submitted by Georg WIDENMANN, Studienrat, Deutscher Katechetenverein, 2, Maxburgstrasse, München (Germany).

In our place of work we confess Christ who, himself, was a worker.

This subject matter "True and False Conception of Work" has, in the following pages, been treated under five headings. The catechist can choose whichever he wishes and eventually complete his catechesis by drawing from further series of subjects.

## I. NECESSITY OF WORK

1. *Manual and Intellectual Work is a necessity.* — Engineers and builders design and calculate; workmen manufacture machines or objects. Architects plan out building constructions; masons, carpenters, etc.; do the practical work.

2. *Every man must work.* — It is God himself who intends that man should work; he has given him strength (instincts) urging him to live, eat, drink, sleep, play and also work.

3. *God has commanded man to work.* — "Six days a week shalt thou work..." To accomplish this we have been given mental and physical strength. Even in the Garden of Eden Adam had to work, but he then found it a pleasure: after the Fall it was no longer pure pleasure, an element of hardship accompanied it.

4. *Work is a blessing.* — Body, mind and soul remain healthy (running water and stagnant pool; rust attacks the unused plough); Germs and toxins have no hold on the body; the memory and mind remain keen and alert; the soul has fewer temptations; boredom does not set in and contentment reigns ("Idleness is the mother of all vices"). Daily bread is earned and a good standard of living arrived at.

5. *Work has an eternal value.* — Work that is well done and accomplished in obedience to the order of creation is a good deed inscribed in the Book of Life. It protects against sin and temptations.

6. *Final thought.* — What would happen if no one worked? And: God will call us to account.

## II. THE MEANING OF WORK

1. We must always remember that we are God's collaborators. God himself is an active being. He works from all eternity, each day, each hour, each second: he holds council and creates: he preserves and governs the world in its unity and in its minutest details ("Day and night he watches"). Everywhere is found order and obedience to laws: the movement of the heavenly bodies, day and night, the seasons of the year, the sun and the rain, etc. And we, his creatures (who are not above our Master in that we can remain idle) must work in all the spheres of action possible in this world. It is for this God has given us physical and intellectual qualifications, to work with him.

2. We can and must labour and work in the kingdom God has created for us : on earth, above the earth and under the earth. We must continue and extend his work (this leads to ' progress, ' ' inventions, ' ' improvements ' etc.). God has done the first part of the work and given us the tools (sand, stones, iron, minerals, water, air, etc.) ; we have to accomplish the second part (build the houses, manufacture tools and machinery, provide food and clothing, etc.).

3. The culmination in eternity ! The reward for our earthly labours will not consist in " eternal idleness, " an eternity of " nothing to do, " but rather in " celestial activity ; " we shall work in a " pre-eminent way, " we shall reign with God over the whole of redeemed creation. The new heavens and the new earth (What is your idea of heaven ?).

(Examples borrowed from life, from experience, from the list of examples).

### III. OBJECT OF WORK

1. " Fill the earth and make it yours ! " Our games and the ways in which we fill our free time are unproductive. There is need of orderly work if a specific object is to be attained. Each man's work is necessary for the whole of humanity to live :

a) *the work needed to acquire raw materials* : agriculture, forestry, coal-mining, fishing, hunting, reclaiming land, lying fallow, etc.

b) *the work needed to transform raw materials* : industry ; manual labour, etc.

c) *the work of distributing raw materials* : trade, transport, etc. ' Nature ' and ' work ' are the two foundations of economy.

2. For this, men are needed :

a) ' workers ' to carry out the job (manual and intellectual) with free or obligatory business agreements — without their own capital or raw materials (workmen ' hands, ' ' skilled, ' ' technicians ').

b) " employers " who procure work and organize it ; for it cannot always be that those who procure the work do it themselves (with or without raw materials ; with or without money, i. e. capital).

c) " employees " who collaborate and cooperate (commercial, technical, administrative work).

d) " independent workers " : civil servants, professors, doctors, scientists, artists, clergy, etc.

3. To which group do you belong ? Where does the independent craftsman fit in ? What are the possibilities and prospects of your profession ?

### IV. THE REASONS FOR WORKING

A gallup poll ascertained that about a third of those questioned merely saw in work the possibility of earning money, but thank God, the remaining two-thirds envisaged work as a pleasing activity and a means of fulfilling their duty in life.

1. *The attitude which looks on work as solely a means of earning money.* The consequences of this are egoism and materialism : work which brings in little money is despised ; that which is quickly done and perfunctory, provided it brings certain advantages, is considered good ; the ideal is illegal trades ; fraud and stockjobbing are more worthy of attention than doing an honest job : 5 minutes of this type of business procures far greater remuneration than weeks of labour ; it is worth changing one's profession for the sake of more money ; those who work for the love of God as sole salary (for ex. nuns) are just stupid. This attitude towards work would lead us to consider it as painful, undignified, despicable, detestable, without joy and in fact, a necessary evil. Such a conception fills man with cupidity, envy, harshness and coarse selfishness (give examples showing how such people come to a bad end).

2. *The true attitude : work to fulfil one's duty in life :* to become a useful member of the human society ; taking everything into account, we always have need of each other. Consequently, it is essential to have a good knowledge of one's trade (apprentice, workman, master) *to be worth something, to become a personality and remain one.* Having capabilities, I can earn my living in a straightforward, competent way. *I will establish the basis of my way of life* (food, clothing, dwelling). A capable, productive man has the right, the duty, to obtain adequate payment ! When I have become competent and own some possessions, *I will be able to marry and provide for the needs of a wife and children.* Furthermore, *work helps to educate man, to give him culture and train his personality ;* it makes of him a " human value " (as opposed to a " nonentity ") both for this world and for the next (see quotations).

*True order* comes into one's life through work and a proper outlook on same.

3. On this attitude will depend for States and people as well as for individuals, *prosperity, stability and culture.*

Remember the words of Father Pesch : " Make of your work neither your God nor your Hell, but the way leading to God. " Cite the example of Christ — St. Benedict's " Pray and work. "

## V. WORK — A BURDEN OR A JOY ?

*Note :* We give here a very simple catechesis, and yet one which has had greater success than many other types of lessons. I have endeavoured — from the psychological point of view — to convert what is the ' curse ' of work into something positive. Each set of ideas is meant to be developed.

The greater majority of men look upon work as something disagreeable — even as a ' curse. ' They groan under its yoke and end by considering it as something insupportable. As a matter of fact it is true that, because of original sin, every type of work or occupation requires effort, the use of physical or mental energies and brings about fatigue.

But, is it really the work itself which tries our nerves, or is it some quite different thing ?

Let us compare the following examples, two by two.

Your chief tells you to go and look up a customer living a good distance away ; you are not at all pleased about it and it wears you out ! — What about a mountain climb which takes hours, makes you thirsty, gives you perspiration, etc.

The work occasions a bit of a back-ache : it's too bad to wear people out like that ! What about the bruises and stiffness after a game of football ?

A slight head-ache, a feeling of weariness : here is a real danger to health, it's time to make a complaint ! — And what about the head-aches and fatigue caused by reading novels late into the night ? (Examples such as these can be produced at will to suit every kind of profession).

Why is it that on the one hand the work, the effort, the suffering appear to be so terrible while on the other you just take no notice ; on the contrary, you glory in them, you feel satisfied and even happy ! ?

In my opinion, in each of these cases, work remains work, the effort remains an effort and the fatigue very real. The difference lies in the fact that in the first case we are under an urgent obligation, a duty has to be performed. In the second case there is no constraint, no order given, I am left entirely at liberty, therefore *it is the obligation to work which weighs on me and not the work itself*. Consequently, it is necessary to have a very keen appreciation of the work which duty imposes on me, to acquire a right attitude towards work in general, and to resolutely apply oneself to it. To tackle one's job with good humour, courage and determination, is already to overcome a good part of its measure of hardship and to ease it considerably (Various applications to the will-power).

Insofar as one gets accustomed, after a while, to the necessity of doing many things from sheer sense of duty, the task will become lighter. Growing in the knowledge and practice of a profession, one arrives at producing independent responsible work which, with its results, give joy and satisfaction (To conclude, give a final example).

*Theological Literature.* — The two social encyclicals of Leon XIII ; the encyclical “ *Quadragesimo Anno* ” of Pius XI ; Pius XIIth's 1944 Christmas Broadcast.

*Other Literature.* — HAESSLE, I. *Das Arbeitsethos der Kirche nach Thomas v. Aquin und Leo XIII*, 1923. — GIESE, N. *Handbuch der Arbeitswissenschaft*, 1928.

*Scripture Passages.* — *Gen.*, III, 19 ; *Deut.*, XXV, 4 ; *Eccl.*, V, 11 ; *Ecclesiasticus*, VII, 16 ; X, 30 ; XX, 30 ; *Prov.*, X, 4 ; VI, 6-11 ; XII, 27 ; XIII, 1 ; XIV, 23 ; XV, 19 ; XXI, 5 ; XXXI, 13-27 ; *Ps.* CXXVI ; CXXVII, 2 ; *Job*, V, 7 ; *Matth.*, XX, 1-16 ; XXV, 24 ; *Lc.*, X, 7 ; *I Cor.*, III, 8 ; *I Tim.*, V, 13 ; *II Thess.* c, III, 10 ; *Lk.* V, 1-12 (without work, no miraculous draught of fishes ; work and trust in God, and success will come).

*Psychological Observations.* — Work imposes a *duty*, but it also confers *rights* (the place of work, the training to be given, a just remuneration, respect of human dignity, legal protection, social security, etc.).

*Klatt* : “ It is not machinery, nor mechanism, but uninterrupted mechanical

labour, non-stop, therefore utilized in a manner opposed to the life of the mechanical principle, which prevents the era of machinery from coming under the sway of religion. " — " The individual is deterred from his spontaneous will to work and conceives an aversion for work. " — " Joyless mechanical work creates, by way of compensation, increased desires for pleasure after work : therefore unabating stimulants ! These stimulants make one live in an unnatural world ! " — " Man is worn out by monotonous mechanical work. " — " One is in a perpetual state of tension and there is no time left for thought. " — " Man's creative and social energies must be re-awakened, for they are his true fundamental religious energies. "

*Famous Words and Sentences.* — *Meschler* : " The one who works has only one devil to contend with, the devil of idleness. But the lazy man must fight a hundred devils. "

*La Rochefoucauld* : " Physical work relaxes the mind ; the relieves the happiness of the poor. "

*Sophocles* : " Heaven never comes to the aid of those who will not act ".

*St. Augustine* : " Now is the time for work, after will come the reward ; he who is slow to labour can hardly expect to be rewarded. "

*Shakespeare* : If all days were holydays, games would bring the burden of work.

*Friedrich II* : " To do nothing is to be half dead ; life is only manifest in activity. "

*Lessing* : " He who is in good health and willing to work has nothing to fear in this world. "

*Smiles* : " Idleness and not work is the curse of men. "

## Second Lesson

### YOUR WORK

by Hermann SCHLACHTER <sup>1</sup>

*Purpose.* — The catechist, after having given the young pupil a chance to talk about his work, must explain the joys and sorrows of work as being part of the service to be rendered to other men and accomplished for the glory of God.

*Aim* : Joy in work will increase if it is given its proper place.

1. Schema of a lesson taken from the book *Berufsschulkatechesen* (2nd edit), Freiburg i. B., Verlag Herder, 1958, 152 p. The author is Chaplain in a technical School.

The blackboard ought to have a number of cog-wheels drawn on it. Each pupil should be allowed to talk about his work in detail, relating what he did the previous day from morning to night, care being taken that his account is heard by the whole class and understood by all. This should occupy about half the lesson. The catechist will then say :

You have certainly noticed how different your work is, and so most of you have felt like small wheels within a vast apparatus. Often, when you have worked badly, you have looked upon yourselves as perfectly useless little wheels only fit to throw away with old iron. But God gave us brains and an intelligence to look beyond our own little world, therefore beyond our work. And if we lift up our heads what do we see ?

i. *One of a group working for many others.* — You are not working alone : by the side of the little wheel there are many other wheels great and small ; and it is only when wheels work within wheels that the big engine, the whole machinery functions. In your enterprise, the other apprentices, the workmen, foreman, manager and director make-up the big engine. Each one must collaborate and work in with the others : if the director did not understand his business, and the foreman wasted his time, the whole system would fare badly, however hard you tried.

But you can look further than that ; you can collaborate with all men of the various professions in the great work of humanity. Let us just add up how many men collaborated in order to enable you all to attend school today and learn something ! Your mother who called you this morning and gave you breakfast, the employees of the water-works, gas and electricity, the tram driver and conductor, those who built this school from the architect to the mason and plumber, the rector and his professors, the authors who wrote the books, etc. Note this carefully : everyone brings something and each also receives something from others ; we are small wheels, setting others in motion and in our turn being activated. Should the road-sweeper's job be despised ? If he did not do his work roads would become dirty and there would be danger of epidemics, or each one would have to sweep his own section.

Thus you yourself are a little wheel ; you receive from others and you must give something back by your capabilities and application to work.

2. *The power of God.* — If we look further and behind the machinery, we end by seeing an immense wheel which, turning round slowly and majestically, keeps all the other wheels moving : this is God.

(Here, if possible, draw the large cog-wheel on the blackboard).

He is at work with us : he gives each one his possibilities of work and his particular aptitudes. He calls each one to a certain work (vocation ?), he controls, rewards or punishes the work we do. Do you know the parable of the talents ? (Matth. XXV, v. 14 and foll.).

(Read, or better still have the parable read and explained to all the class).

In this way each one has received his talents to be used in the service of others. And God will rejoice if all goes well, if the wheels fall properly into gear one with the other.

3. *Collaboration.* — If you find that your watch loses time, you go to the watchmaker. You know what he will do. He opens the watch, looks inside, blows on it, shuts it, gives it back to you and says : “ That will be three and sixpence. ” Surprised, you ask : “ Can you tell me how you make up this figure ? ” “ Certainly, he replies, for the puff, sixpence, for having known where to puff, three shillings, total three and sixpence ! ” From which we draw the following lesson : 1. When you have learnt something, it is worth payment (later on we will talk about your salary and money), and 2, in your watch there was only one little wheel checking the movement and the whole watch worked badly. When you yourself are lazy in your little wheel movement within the great human machinery, when you remain inactive or go slow in the shop or factory, the whole system of wheels works badly. And what are the results ? (All men suffer from it in some way). The wonderful machinery of God is disturbed.

*Sentence to learn by heart :* Well done good and faithful servant, because thou hast been faithful in little things, I have great things to commit to thy charge : come and share the joy of thy Lord (Matth., XXV, 21).

*Let us pray :* We give Thee thanks, O Lord, for the power to work and the capabilities Thou hast bestowed upon us so that we may collaborate in Thy great enterprise. Help us to work joyfully and not to lose courage in the face of difficulties. Amen.

---

### Third Lesson

#### THE A B C OF WORK :

LET WORK BE NEITHER YOUR GOD, NOR YOUR HELL ! <sup>1</sup>

---

Three stone-masons were squaring a large block. A stranger passing by asked of the first : “ What are you doing ? ” “ Can’t you see ” replied the latter in a surly tone, “ shaping stones. ” “ And you ? ” he asked of the second. “ Earning money. ” The third looked at the questioner and said : “ I am working for the cathedral ! ”

The first considers work as accursed. He longs to throw away hammer and chisel and fly from this hell. But, unfortunately, he must earn a living. The next labours directly for the pay packet, the Sunday rest seems to him unjustifiable. The last man is happy, conscious of working for something else besides his weekly salary, of working for a great end, the glory of God.

---

1. This is the 15th lesson from ‘ *Briefe an Junge Menschen* ’, a handbook of religious instruction for the use of Technical School students, published by Verlag Hans Altenberg, Carl Mosterts-Platz, Düsseldorf. A Dutch translation is in course of preparation.

*Pray and Work!* This is the motto of fearless militant religious who, a thousand years ago, with the cross and the hatchet for weapons, migrated to the East. Prayer sanctifies work — work glorifies the Lord. Never forget to offer your daily work to God, morning and evening, briefly but with a good intention.

Y. C. W. — We refer to the Young Christian Workers under whom hundreds of thousands of Christ's young militants are grouped the world over. A Flemish curate, Cardijn, launched the first appeal to these lads in their blue dungarees. He pointed out to them the tremendous task of bringing the working-class back to God and trained his recruits to become militants and leaders among their fellow-workers. Then he said : There must be salt (meaning the elite) in the soup ! ” and sent them out into working-class districts, factories, coal-mines, trains and busses.

*Nowadays the only Bible they still read is the Christian in real life.* — Take this fact very much to heart : for many workers you will be the only contact with Christ — if you fail they will not meet Him. It all depends on you whether your pal finds Christ and saves his soul, or stays a stranger to Christ and loses it. Our responsibility is indeed heavy, far heavier than we realize.

“ *We must be able to file to the hundredth and the thousandth millimetre.* — “ So our boss told us, ” said Peter, when, eight years ago he was finishing his first week's apprenticeship. I met him again recently and he is now proficient and has just passed his exam as foreman, being only 22 years-old ! He is actually overseer in a big concern. But there was no presentation. Years of conscientious apprenticeship were necessary to make him a master-craftsman.

The young Christian proves his worth in his attitude towards his superiors and fellow-workers. Charles has been severely told-off. He had been unable to produce a certain paper just when his chief wanted it urgently. Resultant excitement, bad-temper, insults. An hour later, he remembered that the gobetween had taken it away yesterday for verification. Ten minutes later the document was to hand. And Charles ? At first his eyes were stinging with tears, but he had courageously accepted the unmerited reproof.

In these cases, always keep calm and remain affable. It is often really harder to take the right attitude towards one's co-workers. Besides some very fine types, there are bad characters entirely taken up with themselves and their miserable pleasures. They are very difficult to get on with. Be good friends with everybody, with the bad workers too.

*The mobile working week* is a spider fattening exclusively on human blood. We must be on the alert ! If we do not crush this beast, it will make a meal of us. The whole question revolves around our Sunday, our source of joy and vitality. The idea is to make it a working-day like any other.

*Own your home!* This is not a mirage, nowadays it is perfectly possible to own a house. The fine working-class houses are there to prove it.

You should aim at acquiring your own house ; it is an ambition well worth having, and a very different thing from living in a rented house. The smallest

plot of ground out of which you can make a nice little private garden will mean much more than the finest public park... The fact of earning money is not the primary and only reason for working, though a very important factor. Salaries are intended for our maintenance, and should allow for the acquisition of property. It is God's will ! But to become a proprietor it is very necessary to economise.

" *Competition is the soul of business,* " was the laughing remark of a shop-keeper who, despite fierce competition, had increased his turnover by 20 %. The secret of this happy state of affairs was simply this — increased work.

*Keep a still tongue in your head!* This advice is worth its weight in gold, especially when your boss' nerves are on edge. John's boss is very excitable. Quite a good sort but inclined to grumble at his work, particularly when it is difficult. This happened today. Three large mirrors had to be placed in a fashionable dressmaker's showroom. It was tricky work and the boss became agitated. He gave orders, got excited and ended by shouting at the top of his voice. John got worked-up too and yelled back : " Don't shout so loud, I am not deaf ! " Of course, the manager exploded. Those years of apprenticeship are no picnic ! It is necessary to keep a quiet tongue ; back-answers and cheek make life very trying. If your opinion is different from the one proposed, you don't need to say so. Be observant, examine everything, have your own ideas but keep them to yourself until such time as you know what you came to learn.

" *Subdue the earth !* " This was God's command to men in the early days of the history of the world, and it is fulfilled through all men's undertakings. God was the first to work and create and his works pleased him. He willed that men should have their part in this creative joy, and that they should finish what he had started. Therefore he filled the earth with raw materials, inexhaustible energies, and laws of iron, but to man he gave of his spirit to enable him to make use of these elements, to scrutinise nature's laws, to harness the forces of nature. Thus man, made to the image of God, subdued the earth, constructs bridges and ships, electromotors and rolling-mills, television sets and jet-propelled aircraft. From milk he draws wool, from wood, garments, and from coal, sweets. You too have received from God a particular job to do in his creation. No matter what trade is followed, it is a call from the Lord. Rejoice and be proud of your work in order to give glory to God and happiness to men.

*It is good to rest after work* for man was not created solely to labour but also to rest. Work and leisure are comparable to the two rudders of a boat. If one of them is missing it is impossible to steer. Do not sacrifice everything to your career, it would mean that some loss in other sectors of life.

" *Without me !* " How could the cart bogged-up in the mud get out by itself without my help. We all depend on each other, in the family, in business or as a nation. If the miner did not draw coal from the depths of the earth, surface works could not operate. If the farmer did not labour in the fields, where would we be ? Each lives by the work of others.

*Police records* continuously prove that thefts against property do not pay ; burglars are nearly always caught. The game is not worth the candle ; dishonesty makes all collaboration impossible, and only increases mistrust. Never steal the least little thing... be strictly honest !...

" *Respect the burdened, Madame* " said Napoleon when taking a walk at St. Helena, to a lady accompanying him, who was rudely pushing aside a porter. The emperor made way for him. Let us think the same of every trade.

" *Ordered to go on strike ?* " What is your opinion on this delicate matter which so often excites people ? There is no doubt that workers have a right to associate in the defence of their professional interests. Fundamentally, syndicates are justifiable. But the mere putting forward of claims is of little use. There is a need of men and women capable of representing their work-mates and of being spokesmen for the young, to become members of the works councils and leaders of workers' syndicates. Make yourself familiar with Christian Social Doctrine, aim at the highest professional aptitude and remain in close contact with your fellow-workers. It depends on you whether they become convinced that their interests can be dealt with by Christians better than by anyone else.

*Tractors and Tanks !* Two representative machines of our technical world. The tractor reclaims moors and bogs, turning them into arable land to be cultivated by thousands of young peasants. Without it modern man would not have enough to eat.

But the same factory also builds tanks, which destroys these same fields, kills men, demolishes their homes. These industries are a blessing or a curse according to the way they are used, for they confer unsuspected powers on man. This is precisely their danger. Such extraordinary powers can fall into the hands of wicked men who will misuse them and bring about frightful calamities. In the past a murderer might, at considerable risk to himself, kill a few persons ; today, from his armchair, he can launch an atomic bomb which will destroy a city peopled with millions of inhabitants. In days gone by, an infamous wretch could pervert a few children ; actually he is able to poison the minds of hundreds of thousands of young souls in the same lapse of time through the press. The curse or the blessing of technology is dependent on the man in command.

" *And you can get this for absolutely nothing !* " Literally for nothing, and yet we are talking of things precious beyond compare. Just listen :

These things bring happiness :  
 a smiling face throughout the daily toil ;  
 silence and forgiveness in respect of evident faults in others ;  
 a word of appreciation for their good deeds ;  
 the straightforward acknowledgment of any misdeeds ;  
 all these cost nothing.

*Where would the wall be without cement ?* The answer is simple : nowhere. This is what I said to Henry recently when he came to me completely depres-

sed because he had not been accepted as apprentice and must make a start as a factory hand.

Such aids are needed just as much as qualified workmen. Where would they be in heavy industry, in building-yards, transport and agriculture, without them ? It is not his status but the way he performs his task, which show what a man is worth. As a man, the factory-hand can be a thousand times more valuable than the mastercraftsman.

*X-Rays.* This is the name given by the physicist Wilhelm Konrad Röntgen to the rays he discovered, which make radiography possible. They are of inestimable worth to humanity for they facilitate the discovery of hidden sources of diseases and in many cases can effect a cure. Nevertheless this beneficent energy has taken its toll of life and health. If there is not sufficient protection, frequent contact with these rays destroys bodily tissues and brings about a wasting away of limbs. In the early days more than one hospital nurse contracted serious disorders while utilizing X-Rays. This demonstrates how hard at times can be man's burden of work.

In the Garden of Eden man's work was a joy : matter offered no resistance and production was most pleasing. This is what God had intended for all times. But through disobedience man disturbed the admirable order of creation. As the result of his revolt against the Lord, unintelligent creation in turn refused obedience to man. For the future work became full of danger, only to be accomplished at the sweat of man's brow. Certainly, Christ lifted the curse weighing on work. His sufferings and his sweat of blood and water have ennobled work without, for all that, lightening its at times crushing burden. We must shoulder it in order to atone with him for the sins of the world and gain heaven. Let us remember that : the weight of work is a piece of the Cross, it is meant to open to us the gates of heaven.

*Yorck von Wartenburg*, a Prussian general, was personally responsible for the Treaty of Tauroggen. This brought about the uprising of the nation which led to the liberation of Germany. One man alone decided the future destiny of his fatherland because he had courageously followed the dictates of his conscience. It is imperative that you acquire independence of judgment and action. We must never on any account sink down to the level of those nonentities anyone can shove around. Never forget it, you are one of God's thoughts, absolutely unique. You must live your own life and will have to render an account of it. Therefore, listen, be observant, and think before acting. This advice goes for men at work, for actual political opinions, and particularly for the moral and religious ideas of your fellow-workers. To judge them aright, take your stand on the Word of God and divine law and the dictates of your conscience. You must be able to justify your life before the Judge who both lives in your heart and is above you.

*A hundred-and-fifty francs.* This is obviously very poor pay for your week's work. It is worth much more. Think of how difficult it is and the care you take. Reckoning it out as a whole, it appears quite impossible to pay you a fair wage. The greater part of your work is a work of charity to your neighbour and for this there is as yet no sliding-scale of pay.

But just a moment ! Is that really true ? Is there no payment for our faithful and charitable deeds ? Obviously the monthly salary does not take them into account and no chief is sufficiently wealthy to remunerate them. But there is an Overlord who keeps another salary-book and will pay the full value of the smallest service rendered, the least appreciated : it is God, the Creator and Lord of all men. He will give you a heavenly reward which no thief can steal, no devaluation diminish. Eternal, infinite beatitude.

Work joyfully and with care whether it is pleasant or painful : do it for Christ mystically present in your brothers and sisters. Then the Lord will say to you on the Day of Judgment, the day of divine reckoning : " Well done good and faithful servant, because thou hast been faithful in little things I have great things to commit to thy charge : come and share the joy of thy Lord. "

---

# Catechesis and Technical Environment

*Contribution towards an International Bibliography*

by Ladislav PARTOS, S. J.

*International Centre for Studies in Religious Education, Brussels*<sup>1</sup>

---

## EDITOR'S NOTE

*This bibliography is intended to help the reader by its contents. It is necessarily incomplete and we would welcome any additional information and collaboration, especially for books, published in English-speaking countries.*

## I. GERMAN LANGUAGE

In Germany, attention and efforts are concentrating on the *Complementary Technical Schools* attended one day a week by apprentices learning their trade. Our bibliography gives a list of books directly concerned with the problem of religious instruction in these schools.

### 1. General Orientations.

ABRAHAM, K. — **Der Betrieb als Erziehungsfaktor**, Köln-Braunsfeld, Rudolf Müller, 1953.

ANTONY, E. — **Die geistige Situation der heutigen Berufsschuljugend**, Donauwörth, Cassianeum, 1949.

VOSPOHL, W. and J. SOLZBACHER. — **Die Werkfähige Jugend in der Entscheidung für das grössere Leben**. Grundsätze und Anregungen für den Religionsunterricht an den Berufsschulen, Freiburg, Herder, 1950.

### 2. Pupil's Textbooks.

**Briefe an junge Menschen**. Werkblätter zur religiösen Bildung Berufstätiger Jugend. Folge 1-6. n° 1-90, Düsseldorf, Haus Altenberg, 1953-1956.

DECKING, J. — **Katechesen für reifende Jugend**, Freiburg, Herder, 1949.

PEMSEL, J. N. — **Unser Heil**. Ein Merkbuch für die katholische Berufsschuljugend, 6. Auflage, Regensburg, F. Pustet, 1958.

---

1. Address : 184, rue Washington, Bruxelles, BELGIQUE.

SCHEELE, P. W. — **Licht-Leben-Liebe**. Eine Handreichung für die katholische Jugend an Berufsschulen, Paderborn, F. Schöningh, 1955.

SCHLACHTER, H. — **Der Standpunkt**, Freiburg, Herder, 1958.

### 3. Teacher's Textbooks.

**Kompass**. Werkheft für die Hand des Religionslehrers zu "Briefe an junge Menschen". Teil I-III, Düsseldorf, Haus Altenberg, 1955-1956.

PEMSEL, J. N. — **Jugendkatechesen für die Berufsschulen**. 1. Band : Der Mensch. — 2. Band : Der Herr (in course of preparation). — 3. Band : Die Welt (in course of preparation). — Regensburg, F. Pustet, 1958.

PEMSEL, J. N. — **Der Katechet zeichnet mit der Jugend**. — Regeusburg, F. Pustet, 1956.

**Religionsunterricht an Berufsschulen**. Arbeitsmaterial für den Katecheten, München, Deutscher Katechetenverein, as from 1954.

SCHEELE, P. W. — **Zeugnis geben vom Leben**. Handreichung für den Berufsschulkatecheten zur Verkündigung von Gnade und Sakrament, Paderborn, F. Schöningh, 1956.

SCHLACHTER, H. — **Berufsschulkatechesen**. 1. Teil : Für die Unterstufe, Freiburg, Herder, 1958.

### 4. Review Articles.

BOSCH, H. W. — **Christenwelt und Arbeit**, "Katechetische Blätter", 1953, pp. 383-389; 430-436.

ERBACH, J. — **Religionsunterricht in Berufsschulen**, *ibid.*, 1948, pp. 248-250.

— **Die Gestalt des Religionsunterrichts in der Berufsschule**, *ibid.*, 1950, pp. 244-253.

HIPPEHEN, J. — **Der Religionsunterricht an den Berufsbildenden Schulen**. "Christlich Pädagogische Blätter", 1953, pp. 176 ss.

HUBER, H. — **Zum Religionsunterricht in der Berufsschule**, "Katechetische Blätter", 1951, pp. 285-289.

The Review "Katechetische Blätter" has also published since 1946 a whole series of plans for catechesis intended for Complementary Technical Schools. They will be found in the Indexes for each year under the rubric 'Berufsschule'.

### 5. Reviews.

'**Christofer**'. — Katholische Werkbriefe für Erzieher an berufsbildenden Schulen, Düsseldorf, Patmos.

## II. ENGLISH LANGUAGE

CULLEN. — **From School to Work, I**. London W., Longmans, 1958.

**Thinking Things Through**. A series of discussion books for young people (Each 32 pp.). — Robert C. Walton, Publisher, London.

In " **Lumen vitae** ", Special number on " **Christian Education and Vocational Schools** ", VI (1951), n° 4.

ANTONY, E. — **The Teaching of Religion in German Professional Schools**, pp. 602-610

DURAND, S. M. — **The Christian Education of Girls of the Professional Class**, pp. 577-586.

LANQUETIN, A. — **Christian Education in Rural Vocational Schools**, pp. 619-630.

SCHOUWENAARS, M. C. — **Religious Education of Girls in the Professions**, pp. 631-638.

SINISTRERO, V. — **Religious Education in Vocational Schools in Italy**, pp. 611-618.

### III. FRENCH LANGUAGE

#### 1. Textbooks.

LETOUSEY, A. et J. LABIGNE. — **Connaissance de Jésus-Christ**, Paris, Lethielleux, 1953.

MENDIGAL, L. — **Découverte de Dieu. — Découverte du Christ. — Découverte de l'Église**. — Paris, Ed. de l'Epi, 1955.

— **Vers la lumière**. Le problème de la foi, Paris, Secrétariat national de la J.E.C.F., 1945.

SŒURS DES ÉCOLES CHRÉTIENNES DE VORSELAAR. — **La route blanche**. Textbook of religious instruction for the use of Technical School pupils. — I. Dieu, base solide de ma vie. — II. Le Christ, mon salut. — Louvain, Bibliotheca Alfonsiana, 1949.

— **Cours d'instruction religieuse pour les écoles techniques et l'enseignement moyen du degré inférieur**. Vol. I-II, Louvain, Bibliotheca Alfonsiana, 1949-1950.

#### 2. Review Articles.

In " **Catéchistes** ", Paris (78, rue de Sèvres).

AUMÔNIER de Technique, (Un). — **Enseignement technique et vie chrétienne**. N° 29 (1957), pp. 69-81.

AYEL, Frère Vincent, F.S.C. — **Mentalité technique et enseignement religieux**. n° 6 (1951). — Article reprinted from " **Lumen Vitae** ", n° 4, 1951 ; also in " **Masses Ouvrières** ", n° 87, June 1953.

— **Catéchèse et monde technique**, n° 27 (1956), pp. 251-265.

ETIENNE, R. P., O.F.M. — **Une expérience de catéchèse dans le Technique public**, n° 26 (1956), pp. 177-181.

LARERE, R. P., O. P. — **Une expérience de catéchèse dans le Supérieur Technique**, n° 29 (1957), pp. 83-87.

In " **Documentation Catéchétique** ", Paris (19, rue de Varenne).

GARRONE, His Exc. Mgr. — **Catéchisme et milieu profane**, n° 19, April 1953.

In "**Maison-Dieu**", Paris (29, boul. Latour-Maubourg).

AYEL, Frère Vincent, F.S.C. — **Mentalité technique et ouverture à la liturgie**, n° 40 (1954), pp. 57-85.

In "**Masses ouvrières**", Paris (12, Avenue Sœur-Rosalie).

AYEL, Frère Vincent, F.S.C. — **Orientations positives d'une pastorale en milieu technique**, n° 93 (1954).

MILLARD, J. — **Collèges Modernes et Techniques, Écoles Professionnelles, Centres d'apprentissage**, n° 62 (1951), pp. 45-66.

ROCHIGNEUX, C. — **L'enseignement religieux dans les établissements techniques d'État**, n° 59 (1950), pp. 46-61.

In "**Revue de l'Action Populaire**", Paris (79, rue de Gentilly).

AUMONT, M. — **Monde ouvrier et message chrétien**, n° 79 (June 1954), pp. 579-593.

In "**Vérité et Vie**", Strasbourg (1, rue de la Comédie).

ELCHINGER, A. — **Vers une pré-catéchèse des adolescents**, XXIV (1954), card-index 227.

GARRONE, His Exc. Mgr. — **Au carrefour : Catéchisme et Technique**, XXI (1954), card-index 189.

AYEL, Frère Vincent, F.S.C. — **Vision réaliste de la catéchèse en milieu technique**, XXIV (1954) card-index 228.

### 3. *Methods of Catechesis.*

AYEL, Frère Vincent, F.S.C. — **A la rencontre du Dieu vivant**, 'Catéchistes', n° 21 (1955), pp. 51-66.

— **Notre foi en Dieu Créateur**, *ibid.*, n° 22 (1955), pp. 133-146.

COCAUD, A. et J. GARDETTE. — **La religion, pourquoi faire ?** "Vérité et Vie", XXI (1954), card-index 193.

COCAUD, A. — **La vocation et l'homme**, *ibid.*, XXII (1954), card-index 211.

DELVA, J. — **Essai de présentation du Message chrétien au milieu technique**, *ibid.*, XXII (1954), card-index 210.

FOUET, Frère Augustin, F.S.C. — **Sens de Dieu. — Le sens de la prière. — Le sens du péché**. 'Catéchistes', n° 21 (1955), pp. 73-81.

N.B. — 'Catéchistes' and 'Vérité et Vie' are two reviews to follow. They publish regularly plans for teaching in Technical Schools.

## IV. ITALIAN LANGUAGE

### 1. *Pupil's Textbooks.*

BORLA C. e C. TESTORE. — **Dio nella vita dell'uomo**. Nuovo corso di religione per le Scuole di Avviamento professionale conforme ai programmi della Sacra Congregazione del Concilio. — Vol. I. Le verità della fede. —

Vol. II. La morale cristiana. — Vol. III. La grazia, i Sacramenti. — Torino, G. B. Paravia.

LOCATELLI, L. — **Scienza di vita**. Corso di religione per l'avviamento professionale. — Vol. I. Dio con noi. — Vol. II. Dio è l'aiuto. — Vol. III. Dio è la salvezza. — Torino, Società Editrice Internazionale.

RIVA, S. e V. MONTI. — **Cristo è luce**. Corso di religione per le scuole a indirizzo tecnico. — Vol. I. Il Vecchio Testamento. — Vol. II. Il Nuovo Testamento. — Vol. III. Sintesi di dottrina cattolica. — Firenze, Edizioni Giuntine, 1956.

**Testo per gli studenti degli Istituti professionali**. — Roma, Gioventù Italiana di A. C., 1956 (Textbook for the lay-apostles of Catholic Action in Technical School).

## 2. Review Articles.

CONCESA, N. — **Tra compassi e livelli anche il catechismo**, “ Rivista del Catechismo ”, Brescia, VII (1958), pp. 35-37.

CSONKA, J. — **L'insegnamento religioso nelle scuole tecniche**, “ Orientamenti pedagogici ”, Torino, V (1958), pp. 663-675.

PETRONIO, M. — **La vigente legislazione in materia di istruzione professionale**, “ Homo Faber ”, 1956, p. 2650-58.

SPIAZZI, R. — **Un nuovo corso di religione per le scuole a indirizzo tecnico**, “ Rivista del Catechismo ”, Brescia, IV (1956), p. 298.

---

# Didactic Material for Technical School

by Julien CHRISTIAENS, S. J. <sup>1</sup>

---

If the essential role of didactic material is to render teaching more concrete, its importance in the technical instruction of youth cannot be too greatly emphasized. In the humanities, ancient or modern, written or photographic material is only an aid to the teacher ; in technical branches it is the teaching which is secondary and serves to explain the experience derived from concrete elements.

We may add that religious instruction much more frequently than others must pass through a pre-catechetical phase, for it is necessary to open the hearts and souls of the pupils to an unusual way of thought to give them a new outlook on the world and on men, to stamp them with the seal of God and of Christ.

Without insisting on the artistic formation which may have an important part to play, it is useful to point out that it brings the young technician nearer to a solution of the non-technical problems, in other words, it makes him more sensitive to human and personal values, and gives him a more contemplative attitude.

This artistic training will miss its point if it is presented in a strict school manner with the emphasis on ' styles ' and ' periods. ' The teacher will find it to his advantage to follow the approach of André MALRAUX, for example, in his critical works : *Le musée imaginaire* (Paris, N. R. F., 1952) and *La métamorphose des dieux* (Lausanne, Guilde du livre) where he strives to recapture the sacredness of art (even though he misses the Christian sense).

*Songs and Films.*

Two forms of art, less of the school pattern, can play an important rôle because they are a part of the familiar world of youth : the cinema and songs.

---

1. Reverend Father Julien CHRISTIAENS, born in Brussels in 1925, entered the Jesuit Noviciate in January 1946. Licentiate in Mathematics, he has taught at the Minor Seminary of Kinzambi (Apostolic Vicariate of Kikwit, Belgian Congo). He is especially interested in the problems of missionary adaptation and has published ' *Le rituel du catéchuménat* ' on this subject. *Revue du Clergé Africain*. July 1956. — Address : 95, Chaussée Mont St. Jean, Eegenhoven, Louvain, BELGIUM (Editor's note).

Among the innumerable *songs* which are sent out into the world market each year, several authors and certain titles have an appeal which cannot be underestimated, therefore why not put them to use ? What about Jacques BREL or Père DUVAL ? Three records are sold by S. M. Studios (9 rue Perronet, Neuilly, Seine, France). "Le ciel est rouge" to cite only one example, seems a very apt song and makes an excellent introduction to a course of religion.

The cinema can equally be called into play, not by the technical study of the film, even though its perfection can play an important rôle in the atmosphere it produces (unfortunately) or suggests, but by its subject and the human problems presented. The same dangers exist which we have encountered in art, for one is tempted to dwell on the style, the cinematic language (a fatal point with certain audiences); adolescents, however (and adults too), are more impressed by the subject of the film and the problem presented than by its artistic perfection.

#### *Albums and Pictures.*

Of greater use in schools are printed matter and stopfilms. Books, brochures, or simple albums of photos are useful. What we have said of the impact of the cinema, makes us realize that the same image will make a greater impression when projected on a screen than by just being shown round; hence the advantage of slides, for example, over a calendar fixed on a wall.

The impression produced can be strong if the photographer intends to startle, as happens especially when he takes an ordinary subject from an unusual angle or in an unusual light. We are reminded here of certain volumes of the **Guilde du Livre** (Lausanne, Switzerland) which reproduce the daily life of a particular country or a certain region, and most frequently chooses its human aspects rather than its monuments; above all we are thinking of two albums: *Instants volés*, *instants donnés* and *Petits des hommes*. These may be of unequal value and contain photographs of doubtful taste, but there are ways of using them as starting points for discussions and personal reflexion.

Thus we see that it is possible to use non-religious works to gain an insight on things human (and divine). They have the advantage of not forcing the point, and the adolescent who is so sensitive to any form of indoctrination will appreciate the absence of mental reservation and feel more inclined to state his personal problems.

In this connection we can also mention several Unesco publications, especially certain numbers of the **Courrier de l'Unesco** (also in English, Paris, Place de Fontenoy) which, through its bare statements of facts, will help to develop the sense of the human community. We would cite: *Desert Schools* (July 1955), *40 millions of refugees* (January 1956), *The Great Family of Men* (February 1956), *10 Years of Unesco* (November 56), *Our Daily Bread* (April 1957), *The Rights of 900 millions of children* (October 1957), *700 millions of Illiterates in the World* (March 1958).

The works published by the **Foyer Notre-Dame** (184, rue Washington)

either the *Review* itself, or the *Series* of " Converts of the Twentieth Century, " are remarkable for their use of very striking symbolic images. Perhaps a volume of these photos will shortly be published, it should be very useful.

We would mention also a small religious textbook by H. SLACHTER *Der Standpunkt I* (Herder, 1958) which, taking a lead from current problems, presents, in a rather untidy manner, the principles which should govern the lives of young technicians ; teaching them to respect God, their neighbour, themselves, to be virile, supernatural. This is presented with well-chosen photographs and concise descriptions.

A working-guide has appeared for the use of German professors in technical schools, entitled : *Religionsunterricht an Berufsschulen arbeitsmaterial für den Katecheten*, Munich, 1954.

Answering the same need, although more in the nature of a bedside book than a school manual, we have *Ta vie commence aujourd'hui*, Paris, Éditions ouvrières, 1954. This gives a short questionnaire for every week of the year fostering meditation on the concrete facts of life : three terms are grouped around individual themes : the family, work, faith in the Church. A happy choice of photos, a few key-texts from the Bible and from contemporary authors support the questionnaires.

Two further works from the same author (same publisher) continue this investigation drawn from the realities of daily life : *Nous faisons le bonheur des autres* and *Regarde et cherche* (the latter written in collaboration with Melle MUNICH). *La main dans la main* by JACQUES et MARIE-FRANCE (Cefag, 153, rue de Grenelle, Paris 5<sup>e</sup>) though not primarily intended for schoolboys, can be put into the hands of older students who will soon be approaching marriage and who should face this crucial problem seriously. Its discretion and profound, because Christian, humanity, make it a model of its kind. Photos and texts are just right and there is never any loss of interest.

This type of work brings to mind the albums of **Fêtes et Saisons** (Éditions du Cerf, 29, Boulevard Latour-Maubourg, Paris 7<sup>e</sup>), several of which are most useful for instructing souls not yet aware of the beauties of Catholicism. Among the best adapted to our purpose is the series by Father LOEW : *Dieu existe* (n° 108), *Le Mal* (n° 117), *Quel est cet homme, Jésus-Christ ?* (85), *Jésus-Christ te parle* (95), *Homme, qui es-tu ?* (99), *L'Église, familière et mystérieuse* (113) (a master-piece), *Le Miracle, signe de Dieu* (121), together with a few other titles : *La Toussaint* (108), *La vie du Christ* (110) (this is just photos of actualities expressing the perpetual newness of the Gospel), *Les paraboles du Christ* (118), *Mon frère, le travailleur étranger* (125), *Le Dimanche* (119).

We can also include here the review founded by the Abbé PIERRE, *Faim et Soif* (32, rue des Bourdonnais, Paris 1).

All this documentation can give rise to serious debates taking their lead from the reactions of the boys on the subjects broached ; the teacher should then go as far as possible on the road to the source of all explanations, the mystery of God, the Father, the Son and the Holy Ghost, in the Church.

The way to treat religious subjects through concrete facts in the manner so much used by the YCW, is demonstrated in a brochure entitled *Promotion ouvrière dans les écoles professionnelles et techniques* (78, Boulevard Poincaré,

Brussels). The merit of this book, written mainly for religious instructors and chaplains, is that it underlines how much the Christian formation given to the working-class of the future must be based on concrete facts : A course of religion separated from real life and resembling theoretical studies or ' general ' culture will not win over these young people. Their own problems of work, leisure, family, are the most likely to provide a good foundation for the Christian message. The first part of this work tells how to establish a YCW Centre — the YCW having made remarkable efforts to reach future workers, is certainly qualified and possessed of undoubted experience in the Christian formation of youth. The second part, which from our point of view is the most interesting, presents methods for study circles following the well-known trilogy : see-judge-act. It deals in succession with school-life, within the school and outside ; youth facing life ; family preparation ; professional and technical training ; civic and political formation ; the Christian worker's commitments. The third section gives the indispensable documentation on Christian Workers Organizations in Belgium.

### *Stopfilms.*

We will now review a few stopfilms which can be used in the teaching of religion. They can be grouped in two categories : contemplation and love of nature ; use of actual human values as a means of reaching supernatural ones.

Within the first group can be classed a series of films produced by **Christophorus-Verlag** (Germany, Freiburg am Brisgau). For example : *Ruf der Höhen* (N° 485), showing a party of young people mountaineering ; *Auszug in der Welt* (N° 454) showing the beauties of nature. We would refer the reader to the analytic review of these films made by Father MATHÉ (*Lumen Vitae*, X, p. 609).

Mention should also be made of three films Edition **Calig** (Weiderstrasse 6, Freiburg am Brisgau). The first *Kostbare Freizeit* (N° 390, 68 Views) develops, rather haphazardly, the various ways working-class adolescents can use their leisure. A great many activities are reviewed thanks to representative photographs. The dominant note, which the comments bring out very obviously, is the increased human interest of well-organized leisure and the works of charity it renders possible. A second film *Schonheit am Wege* (N° 360, 35 views) is a gem of its kind. Excellent photos point to the contemplation of the hidden beauties of every day life in town and country : for instance, a small pool, stream, picturesque tree, sign-board. The young technician must learn to look on things otherwise than from the utilitarian point of view and this will probably be one of the main objectives of the religious instructor of this class of society.

*Der Barmherzige Samaritan* (N° 174, 37 views) belongs more to the second group. After relating the parable of the Good Samaritan, the photos show how much misery there is in these present days : children, old people, the sick, those whom death has parted and left alone ; these reproductions arouse our compassion and desire to help, and the film is particularly useful in drawing the attention of the young to the universality of suffering and to the sympathy

they must show to the 'old'. It can equally successfully be shown to audiences lacking the understanding of human misery to bring them to a less individualistic conception of life.

Another of **Christopher-Verlag's** films "Wir bauen unser junge Leben" (N° 437) can also be classed in this category.

We cannot omit Father THIVOLLIER's films. Wellknown for his popular pamphlets : *Toi qui cherches, toi qui doutes, Franc-Parler sur la religion*, and *Le Libérateur*, the author has illustrated his sermons, drawing a parallel between the Gospel and present-day realities. In this way his six films *Rencontres avec le Christ* (Paris, éditions Lumina) are at the same time contemporary and eternal. Other titles are : *Des vies bouleversées, Avec le premier de cordée, La caravane humaine égarée*.

---

# A Revised Programme of Religion in Technical Education for Girls in Belgium

by Canon Karel BERQUIN  
*Diocesan Inspector, Bruges, Belgium*<sup>1</sup>

---

The programme of religion in technical education has given rise to complaints in both schools for boys and schools for girls. Sometimes these complaints are the same, at others particular to one or the other of these sectors.

## I. COMPLAINTS COMMON TO BOTH

These concern the syllabus, teaching methods, the teachers themselves and text-books.

1. *The syllabus.* — The programme is based on that in secondary schools, or is even just a copy ;

— it seems to pay little attention to the pupils' technical outlook or present-day conditions ;

— the new trends in religious education have not yet entered this sphere ;

---

1. Born in Nieuport in 1907, and ordained priest in 1932, Canon Karel BERQUIN followed the course of Classical Philology at Louvain University during the years 1932 to 1934. He was professor of Turnhout Normal School from 1934 to 1951, and from the until 1956 Rector of the same school. At present he is efficiently carrying out the task of General Diocesan Inspector of girls' Secondary Schools and is president of the sub-committee for religious teaching in technical schools. His publications are : a handbook of apologetics : *Geloofsrechtvaardiging* ; a pedagogical book published in collaboration : *Vernieuwd Opvoerdeschap* ; several pamphlets and articles of formation for teaching staffs, for the Eucharistic Crusade, for clerics, etc. — Address : Beenhouwersstraat, 64, Bruges, BELGIUM (Editor's note).

— no account is taken of the pedagogical and psychological research which has brought about great changes in the teaching of secular subjects ;

— the course on religion is still subdivided into three parts : doctrine, Bible and liturgy ;

— it presumes that the pupils are disposed and prepared to receive the message of Christ and the Church and is not concerned with eliminating eventual obstacles by means of a pre-catechesis.

— it is limited to saying what has to be taught, but does not show how this is applied to life, how to inculcate Catholic and Christian morals.

2. *Teaching methods.* — These are too abstract ;

— ignore the pupils' intellectual level, orientated towards technique, and their concrete situation in the world today ;

— still presume too much that the family is fundamentally Christian.

3. *The teachers.* — “ I think I may say, wrote a highly-qualified person, that religious education is very often extremely deficient... and that results are disappointing. Where does the reason lie ? Above all, in the person of the teacher : generally speaking, over-worked curates teach religion ; they have neither the time nor the capacity to prepare their lessons properly, nor above all to understand technical and school environments... The factor “ person ” is very important, but also the most difficult to solve. ”

It should be noted that many professors of religion do not even know that the syllabus exists and that very few have seen it.

4. *Text-books.* — There are few or no text-books specially written for Technical School pupils. Only a few have been adapted.

## II. COMPLAINTS PROPER TO TECHNICAL SCHOOLS FOR GIRLS

These are as above, but also include other points and needs.

1. *The programme.* — The programme provides nothing specially for young girls, not even in the section on morals. If we take into account the differences between the psychological and physiological development of boys and girls of about 13 to 14, should not the syllabus cover the difficulties proper to each ?

2. *Teaching methods.* — Do priests and nuns dare to face the

delicate problems which must be solved at all costs ? Do they know how difficult it is for the young girl to think things out in the abstract ?

3. *Teachers.* — Sometimes the priest is not sufficiently prepared to teach religion to young girls ; often he has not enough time to prepare the lessons.

But if the course on religion is given by a nun or lay teacher, do they possess the necessary catechetical and theological training ? Many have been trained to teach religion in the primary sector, but do they receive preparation for the secondary or technical sectors ?... Such an omission is really very sad, and we must, therefore, not be surprised at the poor results of such education.

4. *Text-books.* — The fact that there are so few text-books written for girls is a great handicap in all education. Almost all our textbooks — even those on secular subjects — are written by men for boys. In any case, textbooks on religion should be written especially for young girls and at least planned in collaboration with women catechists.

### III. REFORMS TO BE CONSIDERED

#### 1. *Syllabus in General.*

Should the syllabus be different from that of secondary education ? As far as the content is concerned, even regarding division by year, it does not seem necessary for technical education to have a separate syllabus.

As present legislation covers the possibility of transferring from one sector to the other, it is absolutely necessary that agreement be reached and that the syllabuses be parallel.

The content must be the same for boys and girls with, however, this restriction : some points must be more amply developed for young girls and the latter should be prepared for their future task of mother and educator. Why not teach them how later to talk to their children about God, the privileges of Our Lady, purity of intention, etc. ?

#### 2. *Distribution of Content.*

We would, however, suggest an important innovation in the dis-

---

1. In the State Technical Schools the latest arrangements only provide for one hour.

tribution of the matter taught. The programme of religious instruction provides — at least in Catholic schools — for two hours per week.<sup>1</sup>

We suggest that the first hour be used to expound the Christian message and that the second be an hour of community and personal morals ; or, if we wish to avoid more or less splitting up the course on religion, distribute the matter for the two hours in such a way that one part be given up to the message of Christ and the other to awakening the required human dispositions for receiving this message (pre-catechesis) and then apply them to life.

All that should be foreseen in the syllabus. It need not be very detailed, but in addition to the syllabus, we need a *vade mecum* which in our opinion ought to be very practical.

### 3. *Spirit of Teaching.*

But what needs to be revised in the first place is the spirit in which religious instruction is given in technical schools, especially to girls.

We should begin with the reality of the technical world, the technical spirit, which is not the same with girls as with boys ; if the latter are plunged, even brutally, into work, the former learn work for women, adapted to their vocation as women.

We should take into account the way in which the modern young girl thinks and studies, and the various influences which hamper her theoretical studies.

The guiding idea of the course, which includes at one and the same time doctrine, sacred history and liturgy, will be : God has sent us a message of salvation ; in this message, brought by Christ, Christ Himself is the central personage who must fill the young girl with enthusiasm. Her reply must culminate in a total commitment in faith.

This message must be drawn from God's own Word, transmitted by revelation, liturgy, the life and teaching of the Church.

Our teaching, while never lowering revealed doctrine in order to adapt it to the human being, will take into account the psychological capacities and, in a way, use the young girl's sensibility. It will apply the transcendent and supernatural message of Christ to the present problems confronting the young girl in the world today.

## IV. TRAINING EDUCATORS

They must, absolutely must, be prepared for this task for which

hardly anyone is prepared. Nuns and lay teachers must have adequate and suitable training.

The Institut Supérieur des Sciences Religieuses in Louvain was founded for this. In many cities, extension courses in religious formation have been organized for teachers.

There should be a special degree of "catechist" which could be obtained by attending additional lectures and passing a special examination on theory and practice.

Courses must be organized as long as all teachers of religion have no special diploma.

Diocesan inspectors must consider inspection, control and encouragement of teaching religion as one of their most important tasks.

*Good text-books* written for girls in technical schools are also necessary ; this is one of the things most lacking.

In conclusion, here is a more personal opinion. When inspecting the religion course, my impression is this : that which should be the best known, is the least ; that which should be taught in a sublime way is treated with great lack of psychological and pedagogical sense ; the doctrine of life is reduced to arid, disjointed statements, far too abstract and inanimate ; the result is really pitiful. The inspection of the course in religion is the most disappointing experience in my life as inspector.

However, we must not give up. Let us apply Fr. Edouard Poppe's "Eucharistic Method" : let us use everything that is in us, all our human possibilities, but let us also see the action of grace in the teachers and pupils, grace which Christ obtained for us by His sacrifice and which He communicates to us by the renewal of this same sacrifice in the Eucharist.

---

# Technical Mentality and our Religious Teaching in Technical Schools

## *The Position in Holland*

by J. KEULEN <sup>1</sup>

*Chaplain, Roermond, Holland*

---

1. It is almost impossible to give a well-founded and considered opinion on the problem of technical mentality and religious education, as far as Holland is concerned. There is no central organization possessing details of experiments carried out in various schools and designed to discover what adjustments should be made. Generally speaking, catechetical circles have so far paid little attention to the specific character of religious instruction in technical schools. At general meetings of technical school chaplains, efforts to determine a nation-wide programme of appropriate religious instruction have been very summary, almost ineffectual and devoid of any specific orientation. On the whole, they were accidental and usually consisted in a lecture given to a fairly large audience by an expert who spoke on theology, general catechesis or psychology of youth. The point has not yet been reached for making a closer examination, from a philosophical and theological angle, of the specific nature of the position of these young people who, during the whole of their instruction, are so strongly influenced by the technical mentality.

2. In the “ R. K. Werkcommissie tot vernieuwing van het Technisch Onderwijs ” (Working Commission on the Reform of Techni-

---

1. Born in 1917 and ordained priest in 1943, the Abbé J. KEULEN is, since 1952, Chaplain and Professor of Religion at the Technical School of Roermond. Chaplain and member of the “ Association des Directeurs des Écoles Technique pour la Christianization des Professions ” he is equally a member of the “ Commission pour le renouveau de l'enseignement technique ” since 1955. — Address : Prof. Schrememakersstr., 3, Roermond, HOLLAND (Editor's note).

cal Education), one of the three commissions based on a philosophical conception of life instituted by the Ministry, this problem has up to now only been broached indirectly and superficially. There has, as yet, been no question of a proper study being made by those who are really competent on the subject. The Commission dealt above all with practical matters. In the "Sub-section : Religious Education," a thorough examination of the nature of religious education in technical schools has not yet been carried out.

3. A few years ago, two brothers, Rev. Fathers Batenburg, made a concrete attempt to establish contact between technique and religious thought by using a kind of technical symbolism. Some of the titles of their lessons illustrate this brilliantly : " The divine electricity, " " A master-piece of welding, " " Drilled by suffering, " " The opposite poles of good and evil. " This met with rather lively criticism by catechists, for they saw in it a distinctly " pragmatic " way of thinking about the supernatural. Yet, in our opinion, it was sometimes more an ingenious point of contact than a new catechesis. However, after this technical introduction, the lessons followed the traditional path.

4. In the " Beroepskerstening-groep voor directeuren van katholieke Technische Scholen " (Association of Catholic Technical School Headmasters for the Christianization of the Profession) under the direction of Prof. Dr. Tellegen (more recently national president of Dutch Catholic Action and still Professor of Thomist Philosophy in the Technical Universities in Delft and Eindhoven), the problem of technical mentality, in its capacity of one of the specific characteristics of intellectual life today, and the believer's attitude towards it, were frequently on the agenda and thoroughly studied. The same applied during the Study Sessions held at the close of the annual teamwork on the Christianization of their profession. Prof. Dr. Tellegen always directed the discussions ; on many occasions he endeavoured, in collaboration with those present, to meet the spirit of modern times, especially in those obsessed by technique. The conclusion was always that we are still trying to determine the exact values. In addition, he developed the same thesis in his book entitled " Samenleven in een technische tijd " (life in society in the technical age).

5. The working-group of chaplains attached to Technical Schools in the Roermond diocese in the beginning frequently discussed the problems relating to the then still new post of chaplain : definition of his position and analysis of his role. They then studied the new scriptural and theological basis, indispensable for modern catechesis,

and which many still lacked. Neither the influence of technical mentality in schools and, later, in professional life and society, nor the attitude of catechesis in this connection, have yet been discussed.

It is, however, quite definite that many are rather chary of treating this type of young people, and the whole of the working-class as such, in a special way as regards teaching religion and, hence, catechesis. They are afraid that the working-classes will become a group apart in the Church.

In our opinion, however, we must see things more realistically and begin with the fact that the members of this group are different and think differently from agricultural workers, members of the middle-class and intellectuals. The question should be considered as to whether the fact of being different and thinking differently does not originate in the technical world, with its own laws and values which pervade their working environment and life. It is also one of the factors determining their attitude towards religion and life. Our catechesis will then inevitably have to start from this reality, under pain of not arousing interest and failing to impart a Christian formation of life. <sup>1</sup>

6. Catechesis is not solely the transmission of religious truths, but a formation. It must make its hearers aware of the true values and their relationship in the Christian's life. In modern catechesis we must bear in mind the great unity of human life (natural and supernatural), wonderful harmony intended by the divine power and goodness. We must consider and treat man as a whole, who, carrying out his activities in this partially material world, develops the potential gifts and strength which God has given him. Through his thoughts, will, feelings and acts accomplished in collaboration with others in the community, he becomes ever more a man and a Christian. The *formation* of this man, this young man, future technician, must therefore bear the stamp of a religious, technical and cultural unity. Catechesis, therefore, must approach these men, starting with this ever-increasing technical mentality and conception of life, otherwise integration will be impossible. Religion and life will be in separate compartments and religion will be unable to survive. <sup>2</sup>

---

1. See "De godsdienstbeleving bij leerlingen van de hogere Technische School" (How do technical school students live their religion?) by the author in the Limburg monthly review "De Bronk", January 1958, pp. 141 et seq.).

2. See "La formation au cours de l'éducation technique" in the 1957 annual report of the Catholic Technical School at Roermond, pp. 19-24, by the Headmaster, C. Piets.

# Religious Education in the «Levensschool»

by Martin LÜCKER,

*Rector of the Katholieke Levensschool, Maastricht, Holland*<sup>1</sup>

---

## I. GENERAL SURVEY OF THE “LEVENSSCHOOL”

The Catholic “levensscholen” (schools of life) for young workers — which, since 1951, are increasing in the Netherlands — are intended to pilot young workers of 14 to 18 years through the first years of their participation in the process of production, by establishing — for one whole day of each week — a *pedagogical atmosphere*, free from those obstacles which threaten to harm their moral development, and will help them to become well-balanced adult Christians.

One of the main characteristics of this “school” is as follows : it is not intended to be in the first place a training centre for apprentices, nor an arts and crafts school, nor a technical college, but a *pedagogical milieu*. Through its monitors and programme, it leads the boy onwards in his real life of young worker. It is not primarily a preparatory stage to anything else, for example, the exercise of a trade, the future rôle of father of a family, etc.

The boy is entering the age of puberty, in itself rather an excitable phase, just at the time when society places him in the adult atmosphere of factory life. What he needs before all else in this, for him, chaotic situation, is the presence of a friendly, understanding adult, capable of guiding him there where his own strength is as yet inadequate.

Endeavours have been made to help the young worker by giving him the possibilities of complementary intellectual development

---

1. Born in 1924 and ordained priest in 1949, the Abbé M. LÜCKER, after six years of pastorate in a working-class parish of Heerlen (Limburg) was, in 1955, appointed Rector of the ‘Levensschool’ of Maastricht. He is a member of the National Committee of these ‘Schools of Life’ in the Netherlands and teaches at the pedagogical section of the school of Bois-le-Duc. — Address : Sint Maartenspoort, 1, Maastricht, HOLLAND (Editor’s Note).

(this too in the sphere of religion), but the fact that his misery is not "partial," for instance, a lack of intellectual attainments, but primarily an existential, vital misery, in which his whole life as man and child of God is at stake, has been forgotten. Christ's saying: sufficient for the day is the evil thereof, is particularly appropriate in his case. If he receives help at the psychological moment of his existence, it will bear fruit on his life as an adult, without this end having been purposely aimed at.

This aim corresponds with modern pedagogical ideas. In effect, the preparation of the child to a new state of life — notably that of schoolboy to the life of worker — is no doubt of great importance, but the term "education" properly speaking, could not be used and understood as "an offer of help during the stage of development into adulthood" until the child is actually in the new situation, when he learns by experience the meaning of work, when he comes into close contact with all sorts of adults, especially, when he awakens to the fact that one becomes "wise after the event." Adult help, adapted to this concrete stage, is truly pedagogical aid; concern for the future is not here the immediate order of the day.

From this introduction it follows clearly that in the "levensschool" the accent is on the *pedagogical* relationship between the adult and the child. The adult here is not just the boy's teacher, but his big friend. The monitor's first task is therefore to achieve a really human meeting between himself, the adult, and the young man, still a child. This association — which each one has his own way of understanding — this effort towards mutual acceptance, comprehension and love, is as essential for the "levensschool" as for the family circle, although it is all found here, of course, in a more perfect manner.

It is this relationship which brings the child to accept the help proffered. If the pedagogue is not able to create this connection, the young worker inclined, because of the atmosphere in which he works, to become set in his mistrust of adults, will definitely refuse any help from him.

This mutual relationship requires of the monitors of the "levensschool," among which we find the priest, that on their side they be truly adult.<sup>1</sup>

He who thinks he can gain the confidence of the boys by artificially playing down to their level — an attitude often encountered in priests — is incapable of this work. Boys hope to find a mature man, not a so-called child.

---

1. See in particular several essays by Professor N. PERQUIN of Utrecht University.

On the other hand, the monitor is expected to accept the boy as he is, that is to say as he finds him now, with his age, personal circumstances, type of education received, dispositions, good, less good or bad he carries in himself. He must be accepted fully, entirely. The fact that this boy swears like a trooper, that another is quarrelsome, a third too easy-going, a fourth steady, and ten others all different, is noted but for the moment merely accepted, the monitor's task is just to be with the boys and to be their friend.

The first results of this attitude is that the boy experiences a sensation of liberty ; he feels he is having a refreshing pause. He can behave as he likes without being badgered by people who are trying to make something of him ; psychologically he feels at ease. To characterize this atmosphere one could use the term " kindness " which means : good understanding, care for the other's interests, relationship of sympathy between two human beings.

Quite naturally, the consequences of the foregoing are that the educational programme of the " levensschool " is based on each boy's own concrete problems.<sup>1</sup>

The system of " branches " of studies has therefore been abandoned quite deliberately ; the school has not adopted a programme of obligatory subjects to be taught, of exams and diplomas.

The *programme* comprises a few main *centres of interest*, and all take an intimate interest in the boys' concrete problems.

1. Introduction to the new form of life : work in all its aspects ; the family ; contact with the Church, with adults, with young girls ; leisure time, etc.

2. Cultural education : films as a recreation and a form of culture : theatres ; dances ; fine arts ; photography ; etc.

3. Actualities : the development of right judgment by discussion on the more important ' miscellaneous news. '

4. Manual work : development of creative personal activity ; development of the boys' handiness with regard to various little domestic jobs and repairs they must be able to do in the home.

5. Physical culture : discovery of the corporal reality and the integration of body, soul and mind ; team spirit, self-control and mutual tolerance.

Concerning the theoretico-practical centres of interest, the method followed is usually that of conversations and, generally speaking, it consists in ceaselessly stimulating personal activity (note and illustrate the conclusions drawn from conversations ; proceed by trials ; collect information from newspapers and periodicals ; etc.).

---

1. See N. PERQUIN, *Een Levensschool voor de jeugd in de bedrijven*, Groningue, 1958, p. 163.

Didactic means such as films, ciné-cameras, tape-recorders, flannel board, excursions, etc., are in frequent use.

There is no way of visualizing this programme of education outside the atmosphere which the "levensschool" seeks to provide for the boys during one single day of the week. There are many things — important or not at first sight — which help to create this milieu : well-furnished premises especially intended for this use ; communal meals and pleasant recreations leading to spontaneous contacts ; conversational exchanges between very small groups or just two persons ; really personal conversations, unpremeditated, because in many cases these are the natural result of the boys' innate trust ; short holiday camps organized once a year ; and countless other serious and pleasant activities.

All these things : atmosphere, milieu, programme, fit into the notion of " pedagogical companionship " and this is the exact aim of the " Landelijke Stichting Katholieke Levensscholen " for young workers, namely : *an aid brought to the spiritual, affective and bodily development of the young working-man.*

## II. THE PLACE ALLOTTED TO RELIGIOUS EDUCATION

After having presented a general idea, however incomplete, of the "levensschool" we pass on to the subject of the place religious education holds therein. If the "levensschool" seeks to be an "integral pedagogical situation," the religious education of the boy must take place within this same situation ; in other words : it is the *religious climate* which matters most. For "religious education can only be effected in an atmosphere of friendship, of freedom of soul, of mutual trust..."<sup>1</sup>

This spiritual climate is created by the staff of lay-monitors and priests in the "levensschool." If it can be justly spoken of as a Christian school or not, as a school meaning to be Christian in essence, the mentality of the staff, its attitude towards religion and the practice of religion, is the decisive factor.

I have purposely mentioned first the lay-monitors for — it is quite certain — their influence here is much greater than that of priests. The young man whose opinions are not yet formed, is more struck by their disinterested attitude as lay Christians, — "they do this for nothing!" — and a good many are quite surprised to

---

1. Ph. KOHNSTAMM, *Persoonlijkheid in wording*, Haarlem, 1956, cited by PERQUIN, *o. c.*

find that some people are evidently happy because they have the faith.

Nevertheless, the presence of the priest in the "levensschool" is of undeniable value.

The boys, entry into the atmosphere of modern production, the result of unfeeling adult calculations, which could not possibly take into account the psychic factors of the beginnings of puberty, brings about a state of isolation which will soon manifest itself also outside the place of work.

We perceive their gradual estrangement, their mistrust of their parents and of all adult authority, of the Church too in the person of the priest. It is an undeniable fact — unfortunately — that the majority of young unskilled workers have lost all contact with the priest. They avoid him as much as possible; there is not longer any personal contact. This is particularly fatal, because they identify the Church with the priest.<sup>1</sup> Looking upon him as one of the "rich," as someone who "takes life easy," as one who exploits others, they think the same of the Church: she is of no value in their eyes and must consequently be rejected.

He will not go back on this opinion, he will not discover that the Church brings salvation, until the "levensschool" succeeds in achieving a man to man contact with the priest in his rôle as representative of the Church, as a man of God. Before there can be a question of religious instruction in the strict sense of the term and of the priest as giving this instruction, I would like to picture the priest in the "levensschool" as a mature and disinterested friend of the boys, who shows himself to be truly and acceptably so, a Man of God typifying the Church among the young in the imitation of Christ, of whom it is said: "And the Word was made flesh and dwelt among us."

This elementary duty is fulfilled by the mere presence of the priest among the boys, while they work under the guidance of the monitors, during the pauses great and small, and at mealtime as far as possible.

This creates most valuable opportunities for restoring ordinary human contacts, for bringing about a state of mutual interest. Young people meet the priest on his own level as a man of God in the course of group conversations (often very varied) concerning religious matters, in personal talks which come about of their own

---

1. If they become friends with the priest, the contrary phenomenon is likely to take place, namely, they accept uncritically all that the priest does and says. This in no way helps to form a personal and thoughtful judgment.

accord, in voluntary participation in the liturgy. There are times too when renewed contact with the parish is brought about.

After having in this way determined the purpose of the school and of the priest in this establishment, we will pass on to the question of the *significance* and the *eventual system of religious instruction*.

The lessons can be looked upon as the results and natural outcome of the friendly relationship existing between the monitors of the "levensschool" on the one hand, and the boys on the other. For these contacts loosen the tongues, and the questions uppermost in the youngsters' minds find expression. In this respect, experience has shown that it is only during the pre-adolescent stage that these questions take a *purely intellectual* aspect, the boy desiring simply to "know everything."

During the period of adolescence, these questions — particularly when they refer to religion — are more of an existential nature. They concern real life and the boy's own existence, for he is discovering his own personality, the world and God.

The experienced pedagogue can tell, often by the mere intonation, that the boy's question is not one for which he seeks a purely intellectual answer, but rather an ear attentive to the problem which occupies him more or less intensely at the moment.

It follows that it is of the highest importance for the pedagogue to know how to listen. Priests find this especially difficult. They are generally so intent on transmitting their doctrine and experience to adolescents that they forget to listen, to open out their hearts, to test the soil which is to harbour the seed.

To listen is for the pedagogues the way to sound the depths of misery and necessities. Through listening he hears that the period of adolescence is one of destruction, but at the same time a crisis of growth — even from the point of view of religion. He learns how and when to insert into this chaos the truths of faith which like so many pieces of good news liberate and pacify, and that it is life itself — and not the text-book — that determines the right moment.

The same thing applies to education in the *practice of religion*. The greater number of young workers give one an impression of weariness and indifference in this respect. Many devotions they were taught in their childhood now seem to be puerile and consequently superfluous. Not discerning as yet between what is essential and what is secondary, they run the risk of throwing over everything. Verbal instruction alone cannot remedy this state of affairs. The monitors of the "levensschool" together with the boys attend

the main religious ceremonies in as natural a manner as possible ; in this way for instance, Holy Mass is left to proclaim to the assistance what cannot be expressed in words.

Reasoning from the boy's point of view, those who were elaborating the programme of the " levensschool " came to study the question : Should the " levensschool " have a systematic form of religious instruction, or not ? This manner of teaching religion has been turned down on the basis of general facts cited hereunder and on the following considerations :

1) Generally speaking, the young worker has the greatest aversion for religious instruction. Observation has shown that obligatory lessons in this domain often harm the interior life of religion.

Without giving in to this aversion, it must be admitted that to a certain extent they are right : religion is not and can never be purely and simply matter for a course of instruction.

2) The priest especially must ask himself if — through his studies — he has not become too exclusively ' intellectual ' in his manner of thinking, and has not adopted the elementary viewpoint formulated as follows : he who has considerable knowledge in matters of religion is ipso facto a religious man.

The same error is manifest in a tendency to the abstract and to systematic logic, thus removing the vital warmth of religious instruction.

3) While admitting that the matter of religious instruction is objective truths revealed and transmitted, which the children must learn, the ' levensschool ' refuses to look on these truths as scientific abstractions capable of being grasped mentally as are other sciences.

Without prejudicing the essential value of knowledge in matters of religion, we would like to state that only that knowledge which is assimilated and integrated into life has any value for these boys, and indeed any learning which is not so assimilated harms the young worker in the sense that it gives rise to anguish and superstition.

4) When treating religious doctrine in a systematic way, however well explained by means of examples and comparisons, the " personal case " will never, or hardly ever be contacted. Theory presupposes a purely intellectual interest which is not found in these boys. In other words : it is useless to endeavour to enlarge their field of knowledge, unless this has a direct connection with their actual situation.<sup>1</sup>

Without having a systematic course of religious instruction, the " levensschool " programme bases itself — as we have explained — on a few " centres of interest, " closely connected with the boy's concrete situation. These centres of interest sometimes converge on to a strictly religious problem, but usually the starting-point is more of a universally human nature. It is within these " centres of in-

---

1. PERQUIN, *o. c.*, p. 114.

terest " that the truths of the faith are brought out, and it is here also that the monitor can demonstrate their objective value. Taking a lead from their personal problem, momentarily associated with religion, an endeavour is made to give the boys some idea of the transcendence of faith.

We would ask the reader to examine for himself what religious truths can intervene in these " centre of interest " debates mentioned in the introduction. He will be surprised to see that faith " impregnates " the whole of life.

So religious education is not solely the concern of the priest ; all the monitors have their share of this task. The " centres of interest " placed on the order of the day are the result of the collaboration of priest and lay-monitor, and though the priest does not, on his part, limit himself to this one aspect, neither does the lay-monitor avoid the moral and religious side of these questions.

Actually, the priest takes a regular part in the boys' conversations ; he takes his share as interlocutor and presides over the debates, if this is found useful.

The direction of the corporation of " levensscholen " in Holland is well aware that it is conducting an experience which is not without risks. But convinced of the fact that " education will always remain a risky undertaking " it has fully accepted the responsibility while saying " Vain is the builder's toil, if the house is not of the Lord's building. " It must also often admit its own helplessness and thus arrive at greater trust in God, hoping that he will pursue the work he has inspired.

The Catholic " levensschool " for young workers endeavours to bring its contribution to the safeguarding and restoring of the Catholic community. It has not the slightest pretention to be alone sufficient for this task, nor to have the only correct answer, and is only too pleased to take a modest place among those who work for the salvation of souls. It has its origin in the desire to ensure this salvation, particularly among young workers.

# Christian Family and Feminine Education in Canada

by Suzanne-Marie DURAND <sup>1</sup>

---

## I. *Education in the Modern World.*

The modern world, hustled by technical progress which transforms our living conditions with disconcerting speed, consequently dominated by economic problems in a new context, worried about high output, production, and the maximum use of human beings who are considered first and foremost as " economic units, " this modern world tends, by the very fact, to organize boys' and girls' education from the point of view which we might aptly call: *functional ; in relation with a subsequent function*. Hasty specialization, predominantly technical, such is very often the trend which studies follow today.

This utilitarian view is even found in the classical colleges and universities. How many are the students, both boys and girls, in our faculties who cram themselves with theoretical — and in their opinion fastidious — knowledge, almost solely in view of the highly lucrative situation it will permit them to obtain ! This utilitarian view has slyly taken the place of the impartial idea of culture of less than fifty years ago, that culture which runs the risk of being destroyed.

## 2. *Family Institutes.*

Against this background, what is the position of the *Family Institutes* in Quebec Province, which in less than twenty years and

---

1. See biographical note in *Lumen Vitae*, VI (1951), 4, p. 577. — Address : 107, Boulevard de Créteil, Saint-Maur-des-Fossés, Seine, FRANCE.

under the vigorous impulse by Mgr Albert Tessier have grown from 200 to 3,000 pupils ?

These Family Institutes are a reply to the instruction given by Pius XII : “ *The main point is to unite and tend all living forces towards saving Christian family and feminine education.* ”

As they are today, is the emphasis in these Institutes on education  
of a *functional* type ?  
or of a *personalist* type ?

This is a very serious question. According to the reply given to it, in theory and in fact, young girls will either receive a harmonious training which will allow them to live to the full their vocation of Christian women, or they will become rooted in a rigid formalism, obsessed by marriage and motherhood, risking being incapable of making the adjustments required by the life awaiting them, and which is as yet unpredictable : family life or professional life ? Marriage, celibacy, or religious life ?

### 3. *Functional Education and Personalist Education.*

Let us first take a look at strictly *functional* education, in *function* of... Most technical schools give this kind of training, in function of a specific profession. Hence the predominance of *practical* teaching whereby the pupils will acquire *methods*, skill to accomplish a job which is specific, voluntarily and rigorously confined within narrow limits : shorthand-typist, dressmaking, hairdressing, millinery, and, today mechanics, metallurgy and other similar trades open to women.

Even if a few hours are granted for general subjects, these are conceived in *function of*... the specialization in view. They are destined to serve it and keep within a straightforward pragmatism, very close to immediate applications.

Now let us look at *personalist* education. This looks after training the mind which, by appropriate studies, is rendered apt to continue intellectual research later on and increase erudition. It aims at refining the sensibility, from the ethical no less than aesthetic point of view. It trains the character, imposing at the outset a strict discipline which, as time goes on, becomes more and more freely accepted.

Such education is careful to make the human being accessible to reality through observation, lead him to think things out, reason properly, without, however, allowing creative intuition to waste

away. It would be incomplete if it did not develop, in conjunction with personal life, the sense of community, the affective gift of self which is translated into action.

Within this framework, which might be called the *form* of education, we must have well-chosen and concentrated *matter* : the wealth of a historical-literary tradition, theological and philosophical data which reveal man to himself and make him discover God, without neglecting some precise, rigorous (well-sifted) bases of scientific initiation.

#### 4. *The Tragedy.*

Is the one : " education of the person, " excluded, or changed, by the other : " education in function of... " ? In many cases, unfortunately, we have to reply : yes. Why ? Does not the cause reside in this, somewhat new, fact, that the " function " is more and more subordinated to the imperatives of technique, and hence is more and more extrinsic to the person ? The girl who swallows page after page of chemical formulae in order to be a laboratory worker one day ; she who practises attaining records in mecanography ; the factory-girl on flow-production who learns a dozen mechanical movements ; do they all associate their inner life to their function, and their function to their inner life ? During their " functional " education, has their task been integrated with their personality ? Is their affectivity committed therein, even in the smallest degree ? This is one of the tragedies of our times, a tragedy which is unknown to the worker on the land, the sailor, the artisan, or the mother of a family in the preceding generation, as their function leaves them a wide margin of initiative, which is a source of joy. In vain do some clear-sighted people sound the alarm, drawing attention to these facts, and ask that " men " be " technicians " and not technicians who have become unthinking robots. The fact remains, brutal : hasty technical specialization, purely functional education risk creating robots.

#### 5. *In Function of the Family... and the Person.*

Now let us turn to the Family Institutes.

They ensure a decidedly " functional " formation. Their aim is to contribute to " *saving Christian family and feminine education.* " " *FAMILY* " is the key-word which governs the whole of educational orientation in the Institutes. This implies technical training,

i. e. *methods* : sewing, cooking, childcare, housekeeping form the subject of many lessons. But who can ignore the fact that, by their very multiplicity, they ensure that these young girls will have a kind of *polyvalence* making them apt for the most varied tasks ? They thus constitute an excellent basis for any other professional training later on. In many cases, six months' specialization will be enough to make a 14-year old girl ready to tackle any profession, in case of need.

But, and herein lies the originality of the Family Institutes, while centering everything on *function* : *family life*, which, for most young girls, will be to the fore in their life, they ensure a *personalist* formation which, on the whole, complies with the characteristics we have just mentioned. Sixty hours out of a hundred are devoted to theory, which is a guarantee of sound instruction, with predominating concern, by the use of appropriate active methods, for training the powers of judgment and thought, in a growing awareness of personal responsibilities.

Moreover, this personalist formation is less a question of *hours* than *atmosphere*. Refining of sensibility, character-training, deepening of religious knowledge, preparation for responsibility in Catholic Action, everything is set to work so that these young French-Canadians may acquire a *universalism*, in which they are in no way behind faculty students.

## 6. *Synthesis.*

How does it come about that the synthesis of a functional education and a personalist education has been relatively easily achieved here ? It is because the function envisaged in this particular case, *family*, is in a way *intrinsic to the person*, above all to woman. The person is indissolubly bound to a family. To be a human person oneself means being the issue of a couple, father and mother ; in the majority of cases, it means having grown up in this mysterious spiritual womb (this is St. Thomas Aquinas' idea) which is a home, a family. The human person does not spring from nothing, conscious, autonomous, master of his destiny within certain limits ; the human person is enrooted in the family compost which feeds him during the early years, those years which we know today are decisive in the formation of the personality.

And this person — above all in the case of woman — will usually find fulfilment and ultimate perfection in the gift of self, to those who will constitute her own family which she in turn will found. Not that the only feminine destiny possible be the biological service of

the species. Far from us this thought which we see, here and there, in writings by certain belated natalists! But woman's destiny nevertheless — whether in marriage, celibacy, or religious life — remains a destiny of *service*, of *gift*, of *looking after life*, after *people*, of *generous availability*. By educating young girls in these wide perspectives, and so fully in accordance with the Gospel doctrine, we open wide the *paths to happiness*, in a *spirit of joyous sacrifice*. Without this spirit of sacrifice, nothing can exist: neither family, nor society, nor professional conscience, nor civism, nor fraternal human exchanges, nor even material prosperity.

Obviously, this way of looking at and embracing human life is at the extreme opposite of existentialist or marxist currents of thought which insinuate themselves into all environments, sometimes even in Catholic universities. Some will think this way old-fashioned; but others will discover that it has a permanent value, even if it is momentarily under eclipse.

Let us remember this: *by going into the heart of the family we find ourselves in the heart of the person.*

#### *Conclusion: Facts and Figures.*

Facts, figures, prove that this ideal: introduce the young girl simultaneously into the heart of family life and the heart of personal life, is very close to being reached in the Family Institutes. Educated in respect for her probable destiny — priority of the role of the family — and trained to fill this role, the girls attending a Family Institute receive a formation which is so flexible and broad-minded that they remain *available* to all the demands of society and to the calls of God. They have been prepared, made aware of the *mystery* of the “*vocation*” in its widest sense, which in effect, is the corollary of each person's mystery.

These figures speak for themselves:

Out of 234 pupils of the 4th year (1956-57)

- 40 are in their homes;
- 20 are at universities or studying social welfare;
- 132 have undertaken educative tasks or Catholic Action work;
- 20 follow various professions;
- 13 have entered religion.

.. These results need no comments. The facts prove that by forming young girls *in view of family life*, taking constant care to *deepen the personality*, the Family Institutes train them to *be available* interiorly to any calling, the highest or the most lowly (Often, it is the same ones who are humble and elevated!). They are invited to walk in the footsteps of Our Lady : “ Ecce... Behold, the Handmaid of the Lord. ”

---

# VARIA

Missionary Formation

---

Bibliographical Notes

---



# Missionary Mind and Missionary Tasks Ahead

by Richard DE SMET, S. J.<sup>1</sup>

---

This article has two parts : the first, a brief review of some fundamental characteristics of Christian apostolate ; the second, an attempt at visualizing the apostolic tasks of the immediate future in India. Perhaps many readers in Africa or Asia will feel that the same views can inspire different applications.

## I. SOME CHARACTERISTICS OF OUR APOSTOLATE

1) Our apostolate is *Christian* : it is but the prolongation of the effort of Christ to gather all men into a mystical Body which finds its Head and Heart in Him, and thus to bring them back to the Father. By right of birth, as the Word made flesh, Christ is the Mediator between God and His creatures, the Gatherer of all, the great Harvester. But it is only by right of calling that we are His co-mediators, co-gatherers, co-harvesters. *Nemo sumit sibi honorem*. Our apostolate is not a self-imposed task, but a vocation. This already sets it completely apart from any other form of human propaganda. For not only does this apostolate require in us deep inner humility rather than mere external submission, loving and free obedience rather than blind discipline,

---

1. FR. RICHARD V. DE SMET, S. J., born at Montigny-sur-Sambre (Belgium) in 1916, went to India in 1946 and is at present Lecturer in Logic and Metaphysics at the Pontifical Athenaeum, Poona 6 (India). He prepared himself for this task by studying Sanskrit and Indian Philosophy in Calcutta and writing a Doctorate thesis on "*The Theological Method of Shaṅkara*" for his Ph. D. at the Pontifical Gregorian University (Rome). He is a life-member of the *All-India Philosophical Congress* and has published over a dozen papers on various indological and missiological topics, mostly in Indian Journals. He endeavours to pursue in the wake of Frs Johannis and Dandoy the mutual assimilation of the Christian and Indian traditions, and to train Indian priests to continue this effort and bring it to maturity. — Address : De Nobili College, Poona 6, INDIA (Editor's note).

but its ends are God-prescribed and its means must never detract from the goodness of divine Truth, Justice and Charity. Hence we should beware lest by comparing it too bluntly with mere human works of propaganda or even with the spreading of such errors as communism, etc. we should lower its supernatural dignity or be tempted to use means unworthy of its lofty aim. Such comparisons may also give rise to discouragement by contrasting our apparent failure with the rapid though ephemeral success of such propaganda. This will not happen if we clearly realize that He Who is responsible for the progress and success of our action is the risen Christ, once nailed upon the cross and buried in the tomb, but now eternally reigning as the Lord of lords and the king of Kings. However, Christ Himself bade us to observe the ways of the sons of darkness and we could very fruitfully emulate the intensity of purpose and the integrity of dedication of many of our misguided brothers.

2) Our apostolate is *ecclesiastical*, for the Mystical Body of Christ has a very concrete existence and we cannot indulge in dreams of truly Christian apostolate apart from the direction of our Pope and Bishops and the community of action with our brethren, priests and lay-folk. This is ultimately dependent on the fact that human nature is social and that the Incarnation cannot find its achievement in the purely vertical relationship of each man to God but in a Mystical Body in which men are both vertically related to the Word as God and horizontally related to the Word as man and to all other men who accept Him. Such relationships are not merely superimposed upon our nature, but they fulfil its deepest desires, actuate its radical potency and, therefore, transform it (not substantially, but accidentally) by elevating not only the "fine point of the soul" but our integral nature together with all its powers of action and its natural relationships. Hence the Mystical Body is a human society, a visible organism, each cell of which is to work visibly with the others according to the directions of the Head relayed by secondary centres of information and command. Thus hierarchical authority is a necessary feature of the Mystical Body and disciplined activity a necessary feature of our apostolate.

But again this analogy with other forms of corporate activity should not make us lose sight of the fact that our very freedom is elevated in Christ. As the instruments of His deifying activity we are not mere servants but His friends. This friendly collaboration requires that we should fearlessly make use of our intelligence, imagination, enthusiasm, ingenuity and critical power.

Applying this doctrine to myself I wish to state here that in trying to analyse the present situation and to contribute my little

share to the planning of our apostolic activity, I remain entirely ready for correction and even disapproval.

3) Our apostolate is, first, *missionary*, secondly, *pastoral*. The first type concerns the planting of the Church ; the second, the care of the Christian community. Any living organism must first be brought to life, then to its full growth, and all along be nurtured so as to exercise its various activities as perfectly as possible. Beginning with Christ and His apostles, missionaries have been busy everywhere grafting the Vine of Christ upon the wild stocks represented by the many human groups ; once the sap of faith and sanctifying grace had quickened some of these groups to supernatural life and they were organized in well-knit communities within the unity of the growing Church, pastoral work replaced missionary action, and priests, helped first by laymen and then often by monks, nuns and other religious, displayed all the virtualities of the liturgy, charitable and social action, Christian spirituality, theological teaching both elementary and scientific, so as to bring many individuals to the heights of sanctity and to stir up new permanent forms of culture, in which the old values, blended with the new ones and elevated by them, blossomed in the many marvellous flowers of Christian humanism. From such christianized communities new missionaries went out to their non-Christian brothers and we see them in many places even now coming to the end of their own task and being succeeded by a local clergy whose function becomes mainly pastoral.

This therefore is the process : the first type of apostolate to arise is the missionary, which soon brings forth the pastoral type, which slowly replaces the first, sometimes to revive it in case of partial dechristianization, but ultimately to reign alone till the coming of the Lord.

And these are their respective tasks : for the first, to set up the Church and to establish it firmly in a definite human milieu ; for the second, to nurture the infant Church and to bring it to its full perfection, and creatively to realize the Christian kind of human culture adapted to this milieu.

4) Our conception of the mission may be termed the *fulfilment-with-crucifixion* conception. Catholic missiology has clarified it and authoritative documents have proposed it so strongly that it is now out of date to question it and to wage theological battles about it, though a vast field of research remains open to missiologists who must work out all its implications and discover the best ways and means of implementing it.

We cannot say that in the past Catholic missionaries were always

perfectly aware of this conception and the vagaries of Protestant missiological thought have reflected the variations of Protestant theology.

Speaking of the successive Protestant conceptions of the mission we may note : the ' individual salvation ' conception (mostly Calvinist) according to which, the true Church being the invisible community in Christ of the predestinates, the sole aim of the mission was to put each such individual in possession of the Bible ; the ' radical displacement ' conception (mostly Lutheran) following which many of the first Protestant missionaries aimed at destroying ' heathenism ' and replacing it with Christianity, conceived largely in terms of that particular form of it which they themselves practised ; the ' fulfilment ' conception which towards the end of the 19th century brought Protestants (Anglicans, especially) closer to the Catholic conception without however embodying all the distinctions and important precisions of the latter (cf. for India the writings of J. N. Farquhar, J. A. Appasamy, K. J. Saunders, D. J. Flemming, etc.) ; the concept of ' reconception ' thus termed by its main proponent, W. E. Hocking, and which, going far beyond the concept of fulfilment, puts the immediate aim of the mission in a friendly co-operation of Christianity with other religions by which each of them will be able to re-conceive itself and become aware of many neglected aspects of its own heritage of truth and thus to reach the ultimate aim of the mission which is a world-federation of all religions in which Christianity will naturally obtain pre-eminence on account of its very perfection ; the ' discontinuity ' conception, sponsored by H. Kraemer, which challenges the fulfilment and reconception theories on the ground of ' biblical realism ' : the very unicity of Christ as the Revealer of God prevents Christianity as a system from meeting other religions as systems, though Christians as persons are to meet non-Christians as persons, not opposing their beliefs, but introducing Jesus Christ as the Friend of every man, while avoiding syncretism at any cost.<sup>1</sup>

---

1. None of the above conceptions has so far succeeded in winning over the majority of the Protestant missiologists and missionaries. The upholders of the discontinuity conception could till recently find a basis for it in K. Barth's evangelical theology. But the bold exclusiveness of this theological construction has been definitely shattered by K. Barth himself :

In a lecture given on September 25, 1956, and published under the provoking title : *L'Humanité de Dieu* (Les Cahiers du Renouveau, n° 14, Genève, Labor et Fides, 1956, pp. 56), the seventy year old theologian declares himself convinced of the necessity of ' a re-orientation of evangelical theology, a re-orientation which, without contradicting the previous revolution of about 40 years ago, would yet modify it ' (p. 5-6). This last revolution was justified as an ' abrupt reversal of the

The Catholic conception of the mission is directly dependent on the dogma of the Incarnation : just as the Word fulfilled the utmost possibility of human nature by being born, growing and living as a true man, so also the Christian mission endeavours to fulfil not only the deepest desires from which every man's activity springs forth, but all the potentialities of the various forms of culture of mankind. This it does, not simply by infusing into individuals the life of sanctifying grace, but by originating new social cells of the Mystical Body and helping them to take vigorous institutional roots in their own cultural milieu so as to be able to pursue by themselves the full christianization of this milieu.

But this is not the whole view : just as Christ did not come to the perfection of His glory before He had destroyed sin and the power of Satan by His death on the cross, so also His Mystical Body

---

then dominating theology which was to a larger or lesser extent liberal and also positivist ' (p. 8). The theological formulas launched at that time became very successful on account of their intransigent character. But ' however well-meaning and true they may have been, the manner of those statements was all the same somewhat harsh and inhuman, partly even somewhat heretical ! ' (p. 15).

He then recalls Fr. Przywara's constructive criticism of Barthism : ' The friend from the other side emphasized the fact that we had worked almost exclusively with the notion of ' *diastasis* ' (separation) and but seldom and in passing with its complementary notion, *analogy*. This remark is certainly to the point ' (p. 17).

Consequently, K. Barth admits to-day that, even though ' man is not good ' (p. 35 and 46), he is yet endowed with ' a particular dignity ' (p. 32), for the true knowledge of God, which we cannot obtain except in Jesus, reveals that ' God's divinity includes His humanity ' (p. 20), a truth which Calvin unfortunately did not perceive (cf. pp. 26-27). Hence, man's natural gifts ' have neither been annihilated by the fall, nor diminished in their excellence ' (pp. 33-34) and we must maintain the value of human culture ' in its highest as well as in its humblest manifestations ' (p. 35).

The task of ' good theology, ' ' cultured theology ' (p. 39), is to contemplate, to understand and to express God's relation to man, ' which becomes at the same time man's relation to God ' (p. 38). It should ' adopt a definite attitude and orientation ' (p. 40), namely, focus itself upon this ' true *inter-esse* ' (p. 42). ' The sense and manner of our words ought to be thoroughly positive : they must proclaim God's alliance with man ' (p. 45).

Lastly, ' we must take seriously and approve Christendom, the *Church* ' (p. 50). K. Barth disavows his earlier theology of the Church : ' The accusations brought by us around 1920 were part of our exaggerations ; we used then to indulge in reducing the theological signification of the Church to the contrast which it manifested between its own negative reality and the marvellous reality, just re-discovered, of the Kingdom of God ; we used to consider its organization as ' human, too human ' and in consequence as ' not too important '..., (pp. 50-51). But theology must be ' ecclesiastical ' for ' our *credo in spiritum sanctum* would be empty if it did not concretely, practically and obligatorily imply the *credo unam, sanctam, catholicam et apostolicam ecclesiam* ' (p. 55).

Truly this lecture is an historical event.

cannot come to the relative perfection of its variegated forms here on earth and to its eschatological perfection in God without mortifying what is erroneous and evil in the human values and cultures which it transforms by grafting upon them the thought and manner of life of Christ Himself.

5) From our conception of the mission is derived its main property, namely, the need of *mutual assimilation* which governs the relations between Christianity and man in the diversity of his cultures.

I have two reasons for substituting the above expression for the simpler and generally well-known 'adaptation': first 'adaptation' is now too often misunderstood and, hence, offensive in some quarters; second, 'mutual assimilation' appears to express more completely what the term 'adaptation' was meant to convey.

Indeed, it indicates that Christianity does not superimpose itself as a foreign adjunct upon the reality of man and of man's cultures, but synthesizes with it. In this synthesis Christianity is the perfecting principle, it functions as a formal cause, whereas the concrete nature of man is the receiving principle, which functions as a material cause. However, unlike sheer matter or pure potency, human reality is already endowed with the existential perfection of its various forms; hence it is not in a mere passive way that it receives Christianity but actively and in agreement with its own structure and dispositions. Similarly, Christianity, the perfecting element, is not a mere ideal reality but a concrete complexity of truths and forms of behaviour.

Among these truths some are dogmatic and absolutely essential, others merely consequential upon the essence of Revelation and theological; further, the exact expression of these truths is intimately connected with perennial philosophy, but the latter is embodied more or less adequately in diverse systems which are all to some extent limited, hence the contingency which qualifies the objectivity of this expression and allows for some accidental diversity in its historical development.

As to Christian forms of behaviour, some are unchangeable in so far as they were instituted by Christ, others are not so permanent in so far as they are precisely synthetic products of the application of Christianity to human behaviour in the particular contexts of definite cultures.

It is not therefore bare, essential, Christianity which in our own time meets non-Christian societies but a living organism grown vigorous with its past assimilations and looking towards the assimilations of to-morrow.

The irreversible character of history forbids that the present

missions should be primitive churches in the same degree as the apostolic foundations. But the fact that Christianity is the God-given complement of men's nature and of their unceasing effort to reach some supreme perfection not only as individuals but as a society commands the creativeness of the missionary Church, its readiness for adopting new synthetic forms of expression and behaviour and its endeavouring to originate new types of Christian culture within the already rich complexity of its historical realization.

Supernatural prudence, with which the Holy Spirit endows the apostolic Hierarchy, directs this assimilative development. It prevents any adulteration of the essential thought and life of the Mystical Body. It also prevents its members from too readily renouncing any of those secondary increments so vitally important not for the *esse* but for the *bene esse* of the Mystical Body. Priestly celibacy, monastic and religious life, much of the fixed ordinance of the various liturgies, a major part of the codified discipline, are *ad pulchritudinem Ecclesiae*, and a historical manifestation of its inner life. Therefore, the Church cannot accept a defacing of its present beauty, and the dream of a return to its pristine simplicity is but an infantile aspiration characteristic of many a heretic.

The cultures of fallen man cannot assimilate Christianity, nor can the Church adapt itself to them, without a certain amount of purification and pruning. Just as the individual must die with Christ in baptism in order to rise with Him, so also human societies. This also sets limits to the scope of mutual assimilation.

I have thought it necessary not only to define this conception and to emphasize its necessity but also to mark such limits to its application for it is not safe to let loose a dynamic concept, such as "mutual assimilation," without any qualification.

## II. SOME TASKS AHEAD

Missiology should not be merely theoretical for it is the theological science of missionary *action*. Hence my endeavour now to analyse the present Indian context of our action and to discover our immediate tasks.

1) India is still a very *heterogeneous* and *pluralistic* society. Even leaving apart Christians, Tribals and Muslims, and the inner divisions of these three types of communities, Hindu society is essentially a federation of castes. But there are, properly speaking, no all-India castes. The caste-groups, excepting small sub-castes, function within certain regional boundaries usually co-terminous with the

linguistic region. The recent re-organization of India into linguistic states may help to transform these stratified societies into an open society which disregards the distinctions of birth, occupation, wealth, rank, etc. Even now there is already evidence of some decline in the importance of the caste and community factor in many regions. But not everywhere, and, in any case, it may take more than a life-time to eliminate the main barriers which divide Hindu society. For there exists a first barrier between the Brahmins, Banias and other so-called 'advanced' castes on the one hand and the middle peasant communities on the other; a second between rural peasant society and the 'untouchable' castes; a third between the strict Hindu fold and the heterodox groups, such as Lingayats in Karnatak or Sikhs in the Punjab; a fourth between all these and the non-Hindu scheduled tribes. Such barriers cannot be broken by a mere stroke of the legislator's pen.<sup>1</sup>

In such a divided society many groups are in danger of remaining untouched by the missionaries. Hence we must analyse thoroughly the inner complexity of our own region and devise a *specialized method of approach* for each one of its social strata.

However, our aim cannot be to preserve such an extreme diversity but rather to add the unifying power of Christianity to the other modern factors of integration. This is but a first application of our concept of 'fulfilment-cum-crucifixion.' As an intermediary and somehow permanent stage on our way towards universalized human society the linguistic unit is a good rallying-point. With little re-organizing our system of ecclesiastical provinces could fit the new linguistic framework of India. Combined with an accelerated division of the old dioceses into smaller dioceses or territories, this will serve to promote everywhere the specialized approach within the natural unity of the linguistic region.

The plurality which will ensue within the national and the universal Church is not to be feared and avoided for the Mystical Body is not best realized through uniformity but through the catholic unity of many particular churches. This point has been made very clear by the Catholic missiologist E. Loffeld in his recent work.<sup>2</sup>

2) *Homogeneity* is, in spite of our division into linguistic states, the ideal of modern India. One of the most powerful trends of our national policy is that towards *integration*. It exercises itself primarily on the level of law, economics, education and politics. With

1. Cf. D. R. GADGIL, *Emotional Integration In India*, in *Quest*, III, 2, pp. 41-44.

2. E. LOFFELD, *Le Problème Cardinal de la Missiologie et des Missions catholiques*, Éditions Spiritus, Stokweg, 12, Rhenen, Holland, 1956, in-8, pp. 416, Belgian Fr. 240.

increasing integration of economic life and ease of communication, the sense of a common heritage and shared development in growing in spite of linguistic and other differences. One already perceives the first manifestations of 'emotional integration,' i. e., of a lasting sense of cohesiveness based on the recognition of common values, tradition and interests.<sup>1</sup>

Neither is this newly awakened nationalism generally narrow and self-centred. India has taken and preserves the habit of considering herself as an equal member of the world-society of nations. The still common use of English for many purposes of the national life helps her to make this participation a reality, not only in the political, but equally in the cultural sphere.

This *open nationalism* is quite in consonance with the *catholicity* of Christianity. Though we tend to assimilate the particular values of each human group, we also tend to elevate, and thus to preserve them within the freer space of a larger synthesis. Hence we must collaborate on every occasion with those who try to unify modern India. We may have to defend the rights and the traditional values of some minority but we should never favour any disruptive trend. When we train young Indians we should inspire them with the right kind of patriotism as taught traditionally by the Church. It has happened elsewhere that Catholic laymen and even priests have become the upholders of an exclusive type of nationalism, born of pride and resentment. This should never happen among us since we are above all the apostles of universal charity.

3) India is exerting herself to pass quickly from an obsolete, to a more *technological and diversified economy*. The old type breeds poverty of the masses and capitalism of the worst kind for the enjoyment of a mere few. Modern economy tends to favour a more equitable distribution of money and other goods and a reasonable living-standard.

We may well wonder whether the present leaders of India do not lead the country towards an exaggerated form of socialism. But we should remember that beyond the natural right of private property the Church places the more fundamental right of all men to share in a reasonable proportion of the wealth of the earth. It is only in so far as private property is generally the best means of procuring this sharing by all that it is a natural right. And this right is not without limitations or even exceptions when circumstances become such that various forms of collective property have to help

1. Cf. D. R. GADGIL, *art. cit.*, p. 41.

private property obtain its fundamental aim.<sup>1</sup> However, collectivism is a greedy monster which dislikes playing second fiddle and easily gets out of control.

The Christian outlook regarding wealth may well appear pessimistic and the parable of Dives little comforting to the selfish rich. But Christ's extolling of the virtue of poverty and of the dignity of the poor in the Kingdom is not meant to propose the privations and other negative consequences of actual poverty as the ideal aim of a Christian society, but rather to point out the positive value of the virtue of poverty which directs man's affection away from merely material goods, and to the supreme Goodness and prevents him from taking a mere means for his end. Aquinas and the recent Popes are one in proclaiming the *necessity of a minimal comfort and economic independence* for the normal flowering of faith and morality in the family. Like disease and death, misery is in the eyes of a Christian a physical evil which may have to be borne patiently but never accepted as if it were good in itself. Even though the Church's most relentless war is against sin, it also fights in the name of God against all other kinds of evil, and this may well be the explanation of the astonishing dynamism of Christian peoples even at the level of material civilization. Because the fact of the Word made flesh is its most fundamental dogma, the Church has always to uphold the value of man's body and of his material environment against all philosophies which consider this world as at bottom worthless and our body as a foreign envelope which it is good for us to slough off, since our true being is merely spiritual. This is unfortunately one of the main assumptions of the philosophical tradition of India which can therefore not be assimilated by Christianity without being refashioned on this point.

We should therefore avoid presenting Christianity as an other-worldly, super-ascetic and misery-favouring type of religion. But we should cherish the positive virtue of poverty, *exemplify it in our own life* and preach its worth to all. We should also, on the other hand, co-operate with any initiative which proves able to lift the people out of their insecurity and to secure for them *a reasonable living-standard*. No missionary can, I think, be reproached with having neglected this duty, but we might now with firmer resolve direct

---

1. In one of the most useful articles published in *The Clergy Monthly Supplement*, Fr. Y. de Steenhault reported the impression shared by many that the social encyclicals "are at the right of the most conservative party in India, which stands for a socialistic pattern of society; hence to many a young man they will look rather tame" (*C. M. S.*, Oct. 57, pp. 280-281). My reminder of the most fundamental doctrine of the Church on this point may at least serve to qualify the value of this impression.

lay-people to become experts in social legislation and welfare and to take an active part in agricultural reform and rural uplift.

4) India has become an active *democracy*. This implies not only a newly acquired equality of all in the eyes of the law, but general opportunity for all to collaborate in all spheres of national life.

The Holy See has often and again quite recently reminded all priests that they are debarred from taking an active part in politics, and that this rule can suffer but very few exceptions, but it has also time and again made clear the duty of every Catholic layman to enter the field of politics according to his capacity.

Considering further the problem of *collaboration* in its full extent, we must again distinguish between priests and lay-people. The fields of education and social welfare are quite open to priests. Even though their number is not big enough to staff adequately the Catholic schools, colleges and charitable institutions, they should not hesitate to look for, and seize, opportunities of entering the staff of parallel non-Catholic institutions, not in order immediately to Christianize them, but to help them reach a high standard of truth, honesty and efficiency and to represent in a vivid way the humanism of the Church.

As to Catholic lay-people, it is time that with the same purpose they fit themselves in greater numbers to enter public services such as the army, police, civil service and public administration, political parties, trade-unions, welfare organizations, daily press, secular schools and colleges, associations of scientists, historians or philosophers. Catholics may be a minority in India, but the importance of a minority is less reckoned by its number than by the intensity of its co-operation in all the activities of civic life. Besides, the leaven of the earth, or, in the words of the early Fathers, the soul of the world, is not meant to concentrate upon its own inner life and growth, but to irradiate and to transform by its mere active presence the whole mass of mankind.

5) India is constitutionally a *secular* state and its public life is becoming more and more secularized. This unfortunately implies a steady advance of religious scepticism, especially among the youth.

Now a move away from superstition may be a step towards Christ, but the loss of all religious sense can but carry people away from Him. We cannot counteract this growing atheism unless we co-operate with all religious-minded people to stem its advance.

If we are convinced of the need of such an *œcumenical* action, we shall be able, under the prudent guidance of our Bishops, to discover practical ways of collaborating in this matter not only with Jacobites and Protestants, but also with Muslims and Hindus.

6) India intends to pass soon from the state of general illiteracy to *generalized literacy*. Compulsory and free basic education for all is on the immediate programme of the Government. But what type of literature is available to-day in the various languages and what will it be to-morrow ?

Now, we, Catholics, are in a privileged position regarding this problem. Indeed, all our priests receive a higher kind of education and, for more than a century, we have succeeded in providing education, at least of the basic kind, to the great majority of Catholic children as well as to many others.

Yet, how many of our priests write or at least encourage those among the laity who are disposed to write ?

It should be clear to all that, unless we produce quickly a varied and appealing *Catholic literature*, this new development of education in India will find us unprepared. Unless especially our clerical students cease to be mere assimilators to become creators, the agencies of evil and error will be alone to provide the intellectual diet demanded by the masses.

We are still without a press to expose day by day the Catholic outlook on secular problems, and our publications are still too much for Catholics only. Our poverty may be the main reason which hinders us in this task, but why do we generally neglect the opportunity offered by the secular press in its dailies and periodicals to express our views ? The radio and film producers are also generally unable on account of our own unpreparedness to secure our collaboration.

More generally, we must *make Christianity intelligible* by mustering to this task all the available means of expression not only literary but artistic, such as theater and cinema, dance and songs, pictures and posters, painting and architecture, and above all bhajans and kirtans.

It is evident that missionaries must master the language of the people amongst whom they are called to work. But, besides, our *preaching* must be made more effective. Unfortunately many seem to forget that eloquence is a difficult art, which requires a specialized training. And I doubt whether any of our seminaries can boast of the presence of a phonologist on its staff.

The co-operation of *lay-catechists* is characteristic feature of modern missionary apostolate. But to-day in India their training seems too often to be sadly neglected and their social status not duly enhanced. The question of raising some of them to the dignity of deacons is not completely debarred by the recent answer of the Pope who declared that the time is not ripe for such an innovation. Indeed, this is not a condemnation of the idea itself but a mere

shelving which does not prohibit experiments in that line, provided they be completely supervised by the Bishops. For instance, some specially gifted laymen may be induced to undergo the training which would qualify them for deaconship when the time is ripe for such an independent institution.

However, sermons and catechism-lessons are insufficient by themselves to infuse in men the full sense of Christian life. *Liturgy* is the natural means for this because it does not provide cold teaching in the bare atmosphere of a class-room, but a pedagogical drama pregnant with beauty and worship. The "mass of the catechumens" especially mingles instruction and prayer in a most perfect harmony. While we are not allowed to make innovations freely in this matter of liturgy, we are surely encouraged to emulate the monks' care for perfection. As to making our liturgy more accessible to the laity, we may remark that we have already three types of liturgy in India, in so many languages, and we may hope that the day is not far off when the Roman rituals will be allowed to be performed in the many tongues of this country.

7) The attitude of modern India with regard to her own *cultural past* is, to say the least, ambiguous. A strong minority, both of older and younger men, prefer to turn their face towards the future with an implication of contempt for the past; another but apparently dwindling minority try hopelessly to maintain it in its purity; while the majority are attracted by various forms of hastily constructed and superficial syncretism, which satisfy their sentimental attachment for, and pride in, their tradition but offer no lasting guarantee for its survival.

Now, the Church, like the Son of man, "has come to seek and to save the lost." This applies not merely to the individual men but to the authentic values of their various cultures.

But this saving is not done overnight. Before a culture can be taken up into the Catholic synthesis, a difficult work of information, sifting, valuation must be performed, which may be unable to achieve its aim before the missionary church has turned into an established church in full possession of its intellectual instruments. This at least is the lesson of history the path of which is strewn with hurried attempts, well-intentioned but soon doomed to perish.

It may, for instance, be providential that De Nobili's methods did not obtain full recognition in spite of the rightness of their principles. Had they been universally adopted by the Indian Church, we might to-day find ourselves tied up to forms of expression and behaviour no longer attuned to the spirit of progressive India.

My present view, both as an indologist and a missionary, is a

mixed one : on the one hand, besides initiating all our clerics to a sympathetically critical *knowledge of the Indian tradition*, we should specialize in that field a few of those among them who are proved to be outstanding in their assimilation of the living philosophical and theological tradition of the Church ; on the other hand, those of us who are qualified for attempting to synthesize Christian and Indian wisdom should work at it with a humble patience and a great sense of their responsibility and shun shallow comparison, mere syncretism, haste, and venturesomeness.

8) The greatest danger ahead for India is that a strong *Communist* minority may one day come to power and turn the country into another satellite of Marxist Russia.

This presents us with an eventual picture of the Indian Church as a " Church of silence " or, in other words, an *underground Church*.

Now, the main condition of survival and even progress of an underground Church is that its organs of direction and action be *more widely spread out* than in a free Church. When communication between clergy and laity and between the Christian people and the non-Christians is impeded, it is highly important that as many lay-people as possible be capable of replacing priests in those tasks which are not the exclusive province of the latter.

Hence, added to the many reasons which I have hinted at earlier, this eventuality presses us to train lay-folk in great numbers to missionary *Catholic Action*.

But there can be no Catholic Action in the precise sense of the term unless responsibility and therefore authority is shared by the layman. Authority, unfortunately, can be misused for self-aggrandizement by both laymen and clerics. We should beware lest we too readily criticize ourselves, yet we cannot say that we, priests, are completely innocent of " clericalism. " This vague term covers all forms of unjustified bossing and interference by clerics in matters which do not strictly pertain to them. Let us then consider our ways and *de-clericalize* ourselves in order that Catholic Action may live and wax strong. By adhering strictly to the spirit and rules of the various associations of Catholic Action and, more generally, to the basic truth of the dignity of the human individual, we shall be able to help our laity rise from the status of mere wards to that of adults harmoniously co-operating with their bishops and priests.

One of the hindrances which retard the coming of this maturity is the *financial* dependence of many of our lay-helpers upon their priests. Most laity simply do not realize that the " treasures of the poor " do not belong to us and that we are merely entrusted with their prudent management. Would it not be possible to let our

parishioners share in our financial worries and responsibilities and, for instance, look at our balance-sheet at the end of each year ? Through such an education they may come to feel that " the Church is their business " and, in time of persecution, they will be disposed to devote to their Church's work an important part even of their meagre resources.

Underground lay-missionaries cannot work without means. An abundant *literature* of books, pamphlets, correspondence-courses, must exist in stocks distributed all over the country before official atheism helped by far-reaching censorship is there to prevent us from publishing anything new at all. *Quasi-liturgy*, such as bhajans and kīrtans, must have become an ingrained habiti so that the laity can continue to pray together even though their churches are closed and their priests locked in jail. *Catechism-teaching* must also have become an art possessed by many so that parents and others may instruct children and prospective converts in their homes if our class-rooms are invaded by atheists.

As to preparing our clergy for their role in a persecuted church, I might draw attention to several points.

Such a clergy must be able to stand firm against the temptation of apostasy or collaboration under the label of ' progressive ' or ' patriotic priests. ' Now the psychology of treachery as studied in cases of the twentieth century reveals that " treachery is a moral weakness... which occurs especially in persons exhibiting instability in one direction or another. " <sup>1</sup> It is therefore important that in our *selection of candidates for the priesthood* we exclude young men whose behaviour betrays exaggerated self-centredness, constitutional muddle-headedness and incapacity for social adjustment and sentiment-formation : " if a person cannot, through loyal identification, learn how to value or love someone or something more than himself, he is liable to become a dangerous misfit. " <sup>2</sup>

Our clergy must be prepared to face the doctrinal impact of marxist atheism. This requires extensive study not only of Marx's doctrine and its development but also of the main grounds on which marxist atheists attack Christianity, namely : (1) Religion dulls the workers' consciousness and distracts them from the struggle for a better future, (2) religion has always served the exploiters, and (3) religion is antiscientific (especially in upholding the dogma of creation) and opposed to progress (especially in prescribing love of one's neighbour, including oppressors and exploiters) ; hence, (4)

1. Cf. E. B. STRAUSS, *The Anatomy of Treachery*, in *The Month*, Sept. 57, p. 142.

2. *Ibid.*, p. 143.

religion was the invention of the exploiting classes, i. e., in the case of Christianity, of the Mediterranean bourgeoisie who constructed an eclectic religion, composed of various elements from the ancient religions, and dominated by the purely mythical figure of Christ and the not less legendary figure of St. Paul. To be able to counter-attack these tenets our priests must be well grounded in *theodicy* and *fundamental theology*.

They must also be ready in great numbers *to continue to train* candidates for the priesthood, the religious life and the lay-apostolate even when the Church may be deprived of its parish-halls, seminaries and scholasticates. For this, priests must have mastered their philosophy and theology so well that they are ready to transmit them even without the help of colleagues and books. They must also have evolved a personal spirituality, independent of community-life, capable of sustaining them in their isolation from other priests, and which they can infuse to such young people as they would train for underground apostolate.

Quite special moral problems regarding obedience to the government, collaboration with the regime, the value of enforced oaths, etc. arise in time of persecution for which we must have our answers clear beforehand. They should then find place in our *casus* and in our *Clergy Monthly*.

Finally, since we may have to become "priests-workers," it might be good to help every clerical student acquire some *manual skill* so that he may be found "useful" even by communist masters and thus retain some liberty for his religious action.

---

# Basic Policies for Courses of Missionary Formation

## *A Psychological Study*

by Very Rev. Msgr. Ivan D. ILLICH, Ph. D.

*Vice-Rector of the Catholic University of Puerto Rico*<sup>1</sup>

---

The words "mission" and "Missionary" can have several meanings. For the purpose of this study the missionary is assumed to be a man or woman doing apostolic work among people of a different ethnic or cultural background than his own, who have not yet fully accepted the Church, or who are not yet fully able to keep the church alive by their own means.

The primary function of specific formation for this task will therefore be the development in the missionary of the willingness and ability to achieve sympathetic communication with his "new people." This achievement requires the acquisition of linguistic and other skills, and knowledge in the field of various social sciences.

Even more it requires great love and a spiritual attitude of detachment (which never may become an attitude of denial) of the missionary's own linguistic, historic and cultural background. The concept of "*Missionary Poverty*" might be an expression of this basic element in "spiritual indifference" which will give unity to any course aimed specifically at the formation of priests and sisters into missionaries.

---

1. Lecture given at the *Institute of Missionary Formation*, Catholic University, Puerto Rico, Summer 1958. — Monsignor Ivan D. ILLICH, priest of the archdiocese of New-York, born in September 4, 1926, in Vienna, Austria. Licence of lycee : Florence, 1942. Two years of study of natural sciences at the universities of Florence and Rome. Entered Capranica College in 1944; licentia in philosophy and theology from Gregoriana. Doctorate from Salzburg (thesis: the philosophical basis of A. Toynbee's History). Worked for five years in a New-York parish (Incarnation) with many Puerto Rican immigrants.

Organized in 1955 the first conference for the pastoral care of Puerto Rican migrants. (One third of N. Y. Archdiocese catholic population is now spanish speaking). Since 1956 Vice-Rector of the Catholic University of Puerto Rico. The Catholic University was founded in 1948 by Bishop McMannus, Ponce. Fourteen religious groups collaborate on its campus though it is a diocesan institution. Catholic University now has 2,200 full timestudents, and another time as many part students. — Address : Catholic University, Ponce, PUERTO-RICO (Editor's note).

*Missioner's Qualities.*

An intensified search for methods of missionary education now parallels the heavy demand for missionaries. However, before one can attempt to decide what should be the nature of a missionary training program one must determine what are the specific qualities which distinguish the missionary.

The simplest way of exploring these qualities is to study what the missionary has in common with the non-missionary, and to decide what is proper to him alone. It seems absurd to search for a specific difference in depth of generosity or competence or sanctity between the priest or the sister or the doctor or the Layman who considers himself a missionary, and the person who does not. Evidently the missionary is intended to be a fully dedicated human being, but is not complete dedication equally characteristic of any man or woman totally given to God in any circumstances ?

The psychological difference between the missionary and the non-missionary is, therefore, not one of degree. Neither is it, as we shall see, a difference in the field of action chosen. For to distinguish the missionary by his field of action is at best misleading. To say, for example, that the missionary is he who preaches the gospel to the infidel or the heathen would exclude the Maryknoller in Peru and the Jesuit in the Philippines from that vocation. And to say that a missionary is a person who leaves his country would imply that the home missionary in the South of the United States or the priests of the Mission de France have no right to be included in the missionary category.

Our search for the common denominator of every missionary vocation (especially if for purposes of this article we exclude here "missioners" who conduct parish revivals) does not lead us toward a common field of action or geographic location ; a missionary and a non-missionary can work side by side in a parish doing the same job. On the contrary, the one common denominator that all missionaries have, derives from the fact that they are all men who have left their own milieu to preach the Gospel in one which is not their own from birth. The difference, is one of the relation between the man and the field — not one in the man himself or the field.

Since this is so, the formation of a missionary will be centered on the development of a capacity to leave his home, at least spiritually, and to talk to strangers. Our purpose here will be to analyze the way in which all spiritual, intellectual and practical training of the missionary has to be organized around the development of the beatitude which makes the transition from a familiar to a foreign way of life easy and practical.

*Spiritual Poverty.*

In the beginning was the Word and the Word was with God : the perfect communication of God eternally consubstantial with himself. To communicate Himself perfectly to man, God had to assume a nature which was not His, without ceasing to be what He was. Under this light the Incarnation is the infinite prototype of missionary activity, the communication of the Gospel to those who are " other, " through Him who entered a World by nature not his own. The closer the pattern of a human life approximates this aspect of the " Kenosis " of the Word the more can that vocation be called a missionary one. It does not matter if the missionary is the Irishman among the Zulus or the bourgeois among the totally different culture of the French proletariat, or the urban northerner in the rural South, or the New York " boy " in a Puerto Rican neighborhood. Just as the Word without ceasing to be what He is became man, Jew, Roman subject, member of a culture at a given moment in history, so any one of these missionaries, without ever ceasing to be what he is, enters and becomes part of a " foreign " culture as it is at the present moment in a given place.

The missionary, then, is he who leaves his own to bring the Gospel to those who are not his own, thus becoming one of them while at the same time continuing to remain what he is. Only great love can motivate a man to do this, and deep knowledge is required which love wishes to communicate.

To make this charity and knowledge of the faith bring fruit among the souls to whom he is sent, that is, to make intercultural communication of the faith possible, the missionary must acquire special skills and special attitudes. To develop them is the purpose of specific missionary training. The urgency of the need for missionaries, the limited supply of persons willing to do this, and the rapidly changing pattern of culture, make it ever more necessary to attempt a planned and intelligent formation in those skills and attitudes which the missionary requires for his apostolate. An intensive training program can accelerate the process of cultural adaptation which in former times often was left exclusively to casual osmosis in the mission field itself. Intensive formation can mean an economy in manpower by shortening the time to make a man fully effective.

*New Language and Culture.*

Very often the missionary has to learn a new language ; always a new *lingo*. Modern linguistics have greatly shortened the time this

takes. The missionary must also learn to understand hitherto unknown social, economic and geo-physical forces. This is often easy on the surface but it is difficult for the missionary to accept the consequences these forces will have on his own life: the weather might frustrate him with tiredness; his social position put him into a goldfish bowl, and poverty force him to unaccustomed discomfort.

Most important of all, the missionary has to face a new culture. He has to learn to distinguish between that which is morally good everywhere and that which is socially acceptable to a particular ethnic group. He will have to know which of his habits among "his new people" are socially unacceptable, though they may be morally good and he may be used to them, and he might have to become willing joyfully to accept cultural taboos of his own home as everyday patterns in his new surroundings.

This emotional and intellectual willingness to accept a new culture which does not come "natural" to anybody, can be greatly enhanced by a theoretical understanding of culture and a guided research of a local milieu.

However, the learning of a language, the acceptance *in toto* of a special "human climate," and especially the willingness to become part of a new culture, present much more than purely intellectual problems for the missionary. For him language, techniques and culture are not academic ends but first of all means to a practical purpose: communication. And to be more precise: communication of the Gospel. The missionary becomes part of his new surroundings in order to become able to speak, not just to survive. He is the man who is willing to witness with his life, to a foreign people, the relativity of human convictions in front of the unique and absolute meaning of the Revelation. He often is the man through whom the Incarnation of the Word becomes real in cultures other than that of the ancient Jews. (It is for that reason that we have missionaries to all nations but He has reserved for Himself the mission to the Jews?)

Sometimes the 'missionary' lives among people who to him are foreigners but who have received the gospel before through priests from one culture and for a historical accident now must receive their priest coming from another. This is the case for instance in many parts of Latin America. In such situations the word 'missionary' assumes a very special meaning. The priest from abroad remains 'missionary' in the sense that he communicates the Gospel to those who are not of his own. The people among whom he lives might have received and absorbed the faith centuries before any of the missionary's ancestors entered the Church or the Church had any influence on the culture of the missionary's home. In such a situation the missionary's task is even more delicate than in a situation of first evangelization: many of the traits of the culture the missionary finds to be different from his own deserve respect not

only because they are an intimate property of a people but also because they were developed in centuries under the influence of the Catholic Church.

The full realization of such cultural relativity, especially in matters which are intimately connected with the unchangeable structure of the Church, requires great detachment. We all love to give absolute value to the things we have learned to love. We must, because to love the immediate is human and therefore necessary. But we usually forget to ask ourselves if these values we treasure, are absolute in relation to ourselves or also to everybody else. The man, therefore, who is willing to be "sent" away from his home as a "missioner" will have to subject his values to a careful scrutiny to determine their "catholicity." Just as he has to become indifferent (in the sense of Loyola) to possessions and physical comfort, just as he has to become indifferent to being or not being with his family and his people, so he has to become indifferent to the cultural values of his home. This means that he has to become very poor in a very deep sense.

For what else is spiritual poverty but indifference, willingness to be without what we like? Just as spiritual poverty implies not the absence of likes, but freedom from them; so the attitude of the missionary carries him not to the denial of his background but to communication with that of another, and this is a difficult goal to achieve. If it is difficult to become indifferent — detached — from all exterior comforts, and if it is even more difficult to become indifferent to more intimate gifts such as physical integrity or the presence of those we love, or our reputation or our success, how much more difficult is it to become detached from convictions deeply rooted in us since childhood about what is and not *done*.

Yet it is this last detachment which the missionary will have to achieve if he wants to be truly an instrument of the Incarnation rather than an agent of his own culture. No missionary has the right to insist, in the name of the Gospel, on acceptance of his own human background, and thus to make Baptism or full Church membership dependent on a degree of spiritual poverty in the convert which he himself is not willing to practice.

The realization of the necessity of this deep poverty in him who stands at the frontier of the Church as incarnate in a culture and a culture which has not yet fully accepted the Church (or perhaps fallen away from Her) is equally important for the priest abroad: Canadian in Haiti or American in Peru, as for the priest from the United States Eastern seaboard who belongs to a Catholic sub-culture when presenting the Church to the members of a traditionally Protestant group, or the French missionary to the proletarian.

What else, in fact, is the progress of Church history but a continuous meeting of the Church as it has already become a reality in a culture with a new world which now becomes Christian or now returns to Christ ? The " new world " contributes to the body of the Church a new human richness and accepts for itself not only the faith but a participation in purely human values of century-old tradition. This *meeting* is accomplished through the missionary.

There are special cases — and we think here again of Latin America, where through their return to Catholic practice under the influence of the ' missionary ' a people whose culture had been influenced for centuries by the Church can make contributions of traditional catholic life to the culture of the missionary's home, just as the missionary among the Protestants can be an agent of transmission to the Church in his own home of Christian values developed outside the church.

Through him, not only will the faith be accepted, but the new convert will enter the mainstream of " Catholic culture " (a term which seems to imply a contradiction because " catholic " means universal and culture, as we use it, says " the way of life of some. " The missionary's detachment, indifference, and spiritual poverty toward the values of his own particular culture, far from hindering him from transmitting his own background, will help him to give out of the treasures of his own history what is needed by the convert, and not just what he feels strongly about.

Without an understanding of this distinction between imposition and absorption of cultural patterns, the Catholic missions cannot be understood, nor the concept of Catholic culture. Each people, just as each individual, has the right upon coming into the Church to absorb with the faith certain effects of the atmosphere in which the faith has grown for centuries, and thus to become in a fully human fashion part of a " Catholic world. " On the other hand, certain human cultural traits, such as the law of Rome, or the logic of medieval Paris, and the dress of the late Empire, have become the fashion in which the Incarnate Word appears to the convert and which he has to accept just as much as " Kenosis " of the Word of God as he accepts Him as a Jew. Unless the missionary is very detached from his own tiny world and reads absolute " Catholic " meaning into local and timetied customs, he will not be able to think *Catholic* when asked for a divine faith *and* the development of a human tradition by his convert.

This growth in spiritual poverty must continue during the whole life of a missionary, but its first conscious development is of decisive importance and should be at the center of specialized missionary training.

The first learning of a language must be more than the attempt at the acquisition of a skill, even more than the capacity to communicate which we referred to above. It can easily become a symbol of a man's willingness to become profoundly poor, to relinquish his own world of thoughts and associations and expressions "as the best there is" — as the standard measure of fully developed thought. The acceptance of a local history and climate and socio-economic structure can be more than the expression of a generosity which embraces physical discomfort for the sake of Christ. It is rather the expression of an eager willingness to become one with the missionary's new people. The acquiescence to foreign cultural norms of behavior and taboos, besides being a necessary and utilitarian accommodation and a mark of delicacy and charitable toleration can become an imitation of the Incarnation in a unique and typically missionary way.

*A Difficulty : Psychological Insecurity.*

Such a course of action, which goes against the grain of everything that has become part of our personality from earliest childhood and which symbolizes for us all that is humanly precious and lovable, is not only difficult but extremely painful.

To study, for example, a language or a set of customs as a spiritual exercise rather than simply as a technical effort requires not only deep love but great insight. Since this insight is itself a painful experience, the human tendency is to obscure it, to keep it from view.

Many dangers threaten to hinder the missionary from seeking poverty at this intimate level and most of them stem from the insecurity which breeds fear. If material things and friends and health are crutches against the threat of the unknown, how much more does the set of values and customs with which each one was brought up serve this protective purpose, and how much more therefore is each one anxious to defend his culture as inalienable, absolute and worthy of being imposed on others. If we don't want to let go of a thing we think we need we always find a reason for defending our right to keep it, and the more intimate the thing is to us the more unknowingly we protect ourselves from the suspicion that we might have to give it up. Since there is hardly anything more intimate to us than our culture (if you want it call it part of our "super ego") there will be nothing we will stick to more obstinately and against our best intentions than the ways we were taught "things have to be done." No wonder that the young missionary will discover in himself every day new tricks his nature plays to avoid his detachment from

his whole past. He will find himself constructing philosophical arguments pointing to "human nature" which is "the same everywhere" to justify the singing of "Holy Night" at Christmas in preference to traditional celebrations, or to defend the free choice of a mate as called for by the Gospel because he protests interiorly the choice by his mother of a wife for his brother in Boston. A more subtle trap in which the bright man might find himself is learning so much about his mission field as to become an anthropologist in order not to have to accept *this one people* as *his* by becoming a part of them.

The difficulty of self-illusion will have to be taken carefully into account in a delicate process of integrated personality development as missionary formation should be.

Individual direction of the young missionary will be just as necessary as free-flowing group discussion to make rationalizations and subterfuges conscious and allow curricular training to become a channel of spiritual growth. Otherwise contact with the "foreign" be it a language, a "world" or a "culture," rather than become an opportunity for the development of detachment and personal freedom, could easily become either a force which throws a frightened man back upon himself anxiously grabbing for past symbols of security.

### Summary.

The development of a missionary spirit will have to start from an analysis of the concept of spiritual poverty, or Ignatian indifference or detachment. Man can become detached from visible things which he can use with his body and the integrity of his body itself. Man can go further and become detached from the respect, the affection and opportunities for self-expression his fellow-men can give him. All may, the missionary must go further into an area of detachment from himself which we suggest to call that of "missionary poverty," an intimate mystical imitation of Christ in His Incarnation.

Intellectual formation in the social sciences or linguistic studies for the missionary must be seen as an occasion and even as a means for the development of a specific form of spiritual detachment corresponding to his very personal vocation.

A curriculum of special courses given to the "missioner-to-be" thus can become a potent instrument for the realization of a deeply realized catholicity in imitation of the Word — which by becoming son of a carpenter in Gallilee became MAN.

---

## BIBLIOGRAPHICAL NOTES

---

### The « Echter » Bible

by Gustave LAMBERT, S. J.

*Brussels*

Among recent German Catholic editions, we would like to make special mention of a work in course of publication, which will certainly constitute one of the best versions of the Old Testament. We are introducing the 'Echter Bibel.' Properly speaking this is a new edition of an already known book.

The firm of ECHTER of *Würzburg* has, since 1947, published in separate fascicules translations of the books of the Old and New Testaments. The Old Testament appeared in this manner in 15 issues.

Since 1955, the editors have been able to achieve their original intent : to present the whole of the Old Testament in *four splendid volumes*, printed on de luxe paper and bound in cloth, the size being  $24 \times 16$  cm.

The *first* volume appeared in 1955 ; it embodies in 720 pages the Pentateuch and the Books of Josue, the Judges and Ruth. The following year, the *second* volume came out of press. These 700 pages contain the historical books : Samuel, the Kings, the Chronicles, Esdras-Nehemias, Tobias, Judith, Esther and the two Books of Machabees. In 1958, the *third* volume presented in 854 pages, Isaias, Jeremias, the Lamentations, Baruch, Ezechiel, Daniel and the Book of the Twelve Prophets. The *fourth* volume (the last of the Old Testament) will appear shortly giving the books known as poetic : Psalms, Job, Proverbs, Canticle, Ecclesiastes, Wisdom, Ecclesiasticus. Here too will be found the indices and tables concerning the whole work, which brings this last tome to the large number of 950 pages.

Doctor Friedrich Notscher, professor of the University of Bonn, took on the direction of the series. His share in the work of collaboration was the translation and annotation of the following books :

Josue, Judges, Jeremias, Lamentations, Daniel, the Twelve Prophets, the Psalm and the Ecclesiastes. To complete the list, let us add, the drawing-up of indices and tables.

Among the co-operators is found Professor Johann Fischer (Niederstaufen), whose researches on the Book of Isaias are well known. In the *Echter Bible* he contributes the Book of Ruth, the Canticle and the Book of Wisdom.

Professor Vincent Hamp (Munich) translates the Book of Baruch, the Proverbs and the Siracide.

Professor Hubert Junker (Treves) is another well-known collaborator. We all remember his remarkable pamphlet "Die Biblische Urgeschichte", as well as his commentaries on the Book of Deuteronomy, the Book of Daniel and the Twelve Prophets. We find him here translating Genesis, Deuteronomy and the Book of Job.

Professor Martin Rehm (Eischtätt) published in 1938 some critical researches on the Books of Samuel and the Kings, and on the Chronicles. He was obviously the one to translate these same books and those of Esdras — Nehemias.

The moving circumstances in which Professor Heinrich Schneider (Mainz) had written for "Die Heilige Schrift für das Leben erklärt" the commentaries on Daniel, the Lamentations and Baruch, are common knowledge (cfr *Nouvelle Revue Théologique* 1954, p. 753 s.). He has been entrusted with three books from the Pentateuch for the *Echter Bible*: Exodus, Leviticus and Numbers.

Rev. Father Dionys Schötz O. F. M. has been asked to translate the two Books of Machabees (cfr *Nouvelle Revue Théologique* 1950, p. 745).

The late Professor Friedrich Stummer (Munich) had in the past published an Introduction to the Latin Bible (cfr *N. R. Th.* 1931, p. 191) as well as "monumenta" illustrating the history and geography of the Holy Land (cfr *N. R. Th.* 1935, p. 876). In the *Echter Bible* published in separate fascicules, he had given the versions of Tobias, Judith and Esther. These have been incorporated in Tome II of the present edition.

Doctor Joseph Ziegler is known chiefly on account of his important collaboration to the "Septuaginta" (Goettingue) edition: he published the Twelve Prophets, Isaias, Jeremias, Ezechiel, Daniel, etc. Together with Mgr. Hudal, he also published an "Abridged Introduction to the Old Testament" which M. Grandclaude translated into French (cfr *N. R. Th.* 1945, p. 1245). Doctor Ziegler (Wurtzburg) was therefore the very person to translate and comment the Books of Isaias and Ezechiel.

As is quite evident, the very names of the collaborators guarantee the quality of the work. With the team spirit of which German

scientists give such remarkable examples, the Editors of the Echter Bible have bound themselves to follow identical directives : translate the original texts into modern German while endeavouring to retain in their version the vigour and colour of the primitive languages ; also, give their translations introductions presenting the essential critical problems and annotations concerning not only the details of culture and history, but above all the religious ideas which the various books of the Bible support. To give one example only : it could truthfully be said : " Nötscher's commentary on the Psalms is written with a feeling of great devotion and a constant endeavour to edify the Christian soul " (cfr N. R. Th. 1950, p. 745).

The Echter Bible has achieved the right balance between version and explanations. The commentaries give exactly what is required to understand the text. They avoid the risk of striving to be anything but a sure guide leading the reader to the heart of the Inspired Word. This reserved, respectful and moderate attitude should, according to the " Katechetische Blätter ", be similarly adopted by preachers and catechists. What is not found in the text should not be introduced therein. One must try to listen to the Word, and not eagerly add to it, far less substitute one's own ideas. These remarks of a German catechetical review only repeat, in other words, the pontifical directives on the respect due to the literal meaning.

German and foreign periodicals, protestant as well as catholic, are unanimous in praising the qualities of the Echter Bible and the value it will have for preachers, teachers, biblical circles and youth movements.

In a letter which the Rector of the Pontifical Biblical Institute (Rome) addressed to the editors, he wrote : " The Holy Father bestows his wholehearted blessing on the Echter Publishing House's new undertaking, expressing the wish that it will contribute to a better knowledge and a more profound esteem of Holy Scripture. " The Sovereign Pontiff's expectation cannot fail to obtain its full realization.

# ‘ Life in Christ ’

by Joseph J. SPAE, C. I. C. M.

*Himeji (Japan)* <sup>1</sup>

Anyone paging through the catechetical riches of the LUMEN VITAE volumes in search of an English text-book which keeps pace with the advance of modern catechetics will find himself sorely disappointed. With the exception indeed of notable but fragmentary studies of Fr. Drinkwater's school, Germany, France, Holland and Belgium, possibly even the Philippines, have, in this matter, a definite lead over the English-speaking world.

This unsatisfactory state of affairs is felt, as it should, most acutely in the United States. With thousands of educated adults under instruction, and with the menacing tide of “ a third force in Christianity, ” namely, the commercialized, eschatological and faith-healing counterfeits of Christian living lapping at their rectory doors, priests in America have been calling for a book which would rejuvenate the jejune, Deharbe-inspired national Catechisms.

*Life in Christ* is the answer which grew out of this predicament. Here is a book which, in due time, may well become the stepping stone towards a general renewal of catechetical instruction in the continental United States.

*Life in Christ*, as such a book should be, is the product of a friendly and prolonged collaboration between a group of Chicago priests. Its authors had experience both in parish and in class-room teaching. After finishing the first draft, they appealed to a corps of experts in theology, liturgy and the missionary sciences. This led to a thorough rewriting and the present final text.

While most national catechisms are the result of a compromise between the traditional text-books and the new methods, *Life in*

---

1. *Life in Christ*, Instructions in the Catholic Faith, by Reverends James Killgallon and Gerard Weber, published by Life in Christ, 720, N. Rush St., Chicago, 11, Ill., U.S.A., 1958, small 8°, 286 pp., illustrated, \$ 1.00.

*Christ* adheres unflinchingly to one central and eminently modern, unifying theme: Christ, the the Divine Life in us, members of His Mystical Body. The book falls in five parts: 1. The Gift of Life (Happiness, God, Creation), 2. Christ, the Life (an exposition of Old and New Testament teachings centering upon Christ), 3. The Church, the Body of Christ (The Mystical Body, the marks of the Church, the sources of revelation and Mary, Mother of the Church), 4. Growth in the Divine Life (The Liturgy, the Mass, the sacraments, the sacramentals), 5. The Commandments (of God and of the Church, the final glory of the Church in Heaven).

For the authors of *Life in Christ*, Catholicism is, as the title of their book suggests, not so much a divine adornment of human nature or a necessary help to salvation, but the life of God Himself, communicated to us through the Second Person of the Holy Trinity and operating in us through the sevenfold forms of Life which are the sacraments, to culminate finally in us when we reach "the complete union with God, the source of all joy and happiness" (p. 272).

Such a synthesis is bound to create not only a correct understanding of our faith, but above all an enthusiastic acceptance of the "good tidings" themselves. There is no page in this book through which does not run the golden thread of kerygmatic expressions.

The practical implications of such an approach are extremely rewarding. The authors present the Church not as a world vision, an organization or as a juridical institution, but as "Christ," as "Life." It is this Life which is actuated in us, individuals and members of the Church, the visible Christ with us. The transient state of things which is called "this world," is sanctified through the very presence of that Life in its midst, through Its mysterious points of contact with the sensible world which are the sacraments and sacramentals, and finally, through the joyful manifestations of that Life, both private and public, which is the Liturgy. In this vision nothing is forgotten: the temporal and the eternal achieve their due proportions and maintain their relative importance. In this fertile atmosphere, too, the authors approach confidently such important questions as sex, dating, movies, other religions, the social question, the lay apostolate.

Everywhere the active presence of Christ is felt. ("What does *Christ* accomplish in us through baptism?") And the pastoral applications are not left out: "What is the role of the pastor in a parish?" " ... it is the role of Christ." Or again: "Who is the center of the parish?" "The center of the parish and the source of its life is Christ." We could multiply these examples ad infinitum.

Here doctrine is part and parcel of a living awareness to which the catechumen is invited, and integrated in the practical modalities of a communal testimony which is the necessary condition and the warrant of his perseverance.

The book, as we said, is divided into five parts, and each part is subdivided into sections of which there are forty-four in all. Each section quotes extensively from Scriptures and refers, whenever convenient, to the corresponding liturgical manifestations.

As it has often been remarked, there cannot but be a slight degree of arbitrariness in the order of our catechisms. I am convinced that the authors feel happy with the order of their choice. I am equally convinced that the discerning and practising reader will, here and there, wish for minor changes. Personally I feel that, e. g., the order in which the authors explain the Holy Eucharist and the Mass is open to question. They start in Part IV (Growth in the Divine Life) with an exposition of the sacred Liturgy, followed by two sections, entitled "The Mass, the Christian Sacrifice," and "The Structure of the Mass". Now, these sections precede not only the explanation on the sacraments in general, but they are treated with little reference to the sections which, *ex professo*, treat of the Holy Eucharist itself. It seems to this reviewer that the authors, in their desire to stress the "liturgical" aspect of the Mass have detached it from its sacramental aspect, and thus jeopardized greater theological accuracy and psychological unity. A certain rewriting seems to impose itself. And, in the matter at hand, it should start with the rewriting of the definition of the Holy Eucharist. The Holy Eucharist is defined: "the sacrament and sacrifice in which Jesus Christ under the appearances of bread and wine is contained, offered and received". I suggest that the order be reversed to read: "the *sacrifice* and *sacrament*..." For we receive the *sacrificed* Lamb in Holy Communion, which is our participation in Christ's sacrifice. Thus the appropriate order of this section would seem to be, after the general exposition on the Holy Eucharist (*within* the framework of the Sacraments): the Mass, the Christian Sacrifice and its structure, and finally the Sacrificial Meal.

A few minor corrections will no doubt be taken care of in a second edition: p. 19: God's existence is also known through *our conscience*; p. 39: "capital sins" (the word appears in the Index but not in the text) might be enumerated; p. 45: forty-six (not forty-five) books of the Old Testament. Some key words could be added to the Index (and occasionally to the text itself): e. g., funeral rites (as

practical points to p. 277), limbo (p. 169), miracle (of which no definition is given), mortification, Providence (p. 16), religion (not defined, but an important word in missionary catechesis), Satan (p. 32), suffering (an important concept, not only in the Far East), vocation...

“ The Chicago Catechism ” (as *Life in Christ* is already affectionately called) pays particular attention to the milieu of American catechumens. Hence the authors are at pains to explain the Christian attitude towards the social question, race relations, Eastern Rites, Protestants. Their suggestions on the apostolate of the laity (the 1957 Roman Congress is already referred to!) mention the most common organizations of the United States. Nowhere do they indulge in polemics; but nowhere either do they refuse to the adult inquirer the help of logic and of historic research.

The present reviewer, reading the book from the missionary, or more precisely, from the Japanese angle, felt much impressed with the possibilities for adaptation which it offers to countries such as Japan, where we have so few up-to-date catechetical publications. While, in Japan, we might wish to explain the Commandments before the Sacraments, and give greater scope to an evaluation of the natural law and native religions, the Christocentric character of *Life in Christ*, its consistent reference to practical Christian living, and its methodical education towards a life of prayer, liturgy and community, in one word, the very heart of the book, would suit out native tastes immensely. Those priests and Sisters, engaged in the actual teaching of adult converts, to whom I showed the book felt that, even in its present form, *Life in Christ* opened for them new vistas, not only on the Divine Person of the Saviour and His Mystical Body, but, beyond the national — and providential — distinctions, to the soul of Japan itself. For in Japan, we are more attentive to the one who teaches than to what is taught, to actions than to words, to the community than to the individual, to “ the psychosomatic unity of man in so far as it is determined and governed by the soul ”<sup>1</sup> than to the separate entities of body and soul, to circumstances and sentiment rather than to cold logic or skilful argumentation.

---

1. The Holy Father's definition of ‘ personality. ’ Cfr His address to the Congress of the International Association of Applied Psychology, Rome April 10, 1958.

To me, as a missionary in Japan, the lasting value of *Life in Christ* lies therefore in a harmonious combination of all these features, and in that “supplément d'âme” which is the pride of our recent catechetical progress. Such a value, I submit, is universal ; as universal, indeed, as the Gospel itself.

---

# INTERNATIONAL SURVEY

News



## AFRICA

### *Morocco.*

**Morocco Social Service Study-Days.**<sup>1</sup> — The seventh session of Morocco's Social Services was held at Rabat on 15 and 16 March, 1958, and here the solidarity of all those who live in this country became manifest, as also their will to work together for a more prosperous and happier Morocco. The theme of the session was "the promotion of workers in the city." In lofty terms, Rev. Father Philippe Laurent, S. J., clearly showed that it was not only a matter of material and technical promotion, but also of the human promotion of workers which, while always remaining inadequate, serves as foundation for divine promotion. Mr. Medkouri spoke of Moroccan syndicalism, one factor of social promotion. Professional formation was envisaged under three aspects: selection and orientation (M. H. Pérot); promotion in the concern (M. Vincent); promotion outside the concern (M. Driss Amor). A great wealth of concrete facts characterized these speeches full of guidance for the future prospects of workers. Two reports dealt with education: basic education: definition and methods by M. Lakdar; popular education: possibilities and achievements by M. Debuisschert. The review "Faits et Idées" (Rabat) in an excellent publication full of photographs, gives us the in extenso account of these very interesting reports to which His Excellency Mgr. Amédée Lefèvre, Archbishop of Rabat appends these conclusions: "To promote man by allowing him to earn his living, is to give him the instruments of technical, social and personal formation, and thus actively participate in his liberation.

"To promote man is, therefore, not only to direct his vision to all that is necessary for this life, but especially to help him to grasp, through work, the union and charity it supposes.

"Beyond bodily sustenance, man desires promotion to spiritual values, to the absolute, to the freedom of love, to God."

Louis MEILHAC, *Bruxelles.*

### *Togo.*

**Congress of the W.W.C.W.O. : « The African Woman Confronts her Mission »,** Lomé, 15-25 July 1958. — The World Union of Catholic Women Organizations" (W.U.C.W.O.) and the „International Catholic Girls' Society" (I.C.G.S.) answered the urgent appeal the Holy Father had

---

1. Yearly numbers of the Review 'Faits et Idées', rue Bernez Cambot, B. P. 258, Rabat (Morocco).

launched in favour of the Black Continent in his Encyclical "Fidei Donum," by assembling at Lomé (Togo) some three hundred women from ten African territories — "so that together they might become aware of their dignity as Catholic women, of their mission in the home, of their apostolic opportunities and of their social and civic duties."

The Congress at Lomé accomplished its work chiefly by means of discussion groups, which also afforded ample opportunity of getting to know the problems, preoccupations and desires of African women.

We will not go into the detail of these debates, usually very lively, but consider what may be of interest from the point of view of religious formation.

With regard to young girls, the congress members earnestly desired that they should be given religious instruction on a wide scale during their schooling, afterwards and in addition to it.

This implies, in effect, that the members wish to see a course of religion incorporated in the syllabus of all schools. However, if this is not possible for the moment in certain districts, they would like this formation to be approved by a diocesan examination in the final school-year. In both cases, religious instruction should be completed by further initiatives.

In addition, the congress members desired that young people should have a serious preparation for marriage. Teachers and young girls should discuss marriage questions frankly together, because the doctrine taught by the Church on this question is very often not known, and sometimes particularly difficult to put into practise in the complex cultural system of Africa.

With regard to adult women, it is evident that a better religious formation is needed on a threefold plane. Insofar as she is a wife, the African woman remains very much of an individualist, she does not realize her rôle as wife and parent in the family. Insofar as she is a mother entrusted with the education of little ones, she does not know that on her falls the duty of initiating them into the Christian way of life, and as member of the town or parish, it is only exceptionally that she takes any interest in the apostolate (Legion of Mary, etc.).

The obvious way to foster the religious formation of women is Catholic Action in the home. This was fully demonstrated during the Congress.

The actual religious formation of young girls and women shows itself deficient in that they lack conscience and a sense of responsibility in accomplishing their duties of state.

Marcelle DE CLEENE, *Brussels.*

## AMERICA

### *United States.*

**Marygrove College, Monroe, Michigan: A Resource Center for Religious Education.** — Here at the Monroe Campus of Marygrove College in Detroit, where our Motherhouse (Immaculate Heart of Mary) is located, we have established a *Resource Center for Religious Education*. We have begun the immense task of assembling all the available textbooks, teacher

and pupil references, visual aids and other supplementary materials used in the field of Religious Education.

Last year we made a survey of Diocesan courses of study in the field of Religious Education and collected all available material printed in these Dioceses by way of units, reading lists, liturgical activities, etc. This survey gave us a very good general picture of the status of Religious Education in the United States. It was most gratifying to discover how many Superintendents of Schools expressed the wish for a revitalization and shift in content. Several publishers of Religion textbooks are already working on a shift in content and are organizing according to the Biblical-Historical approach. They expressed the need of backing and encouragement from those who teach Religion. At the present time we are working as critic readers for a new set of grade school religion books which are ordered to this new approach.

There is much to be done also in the field of audio-visual aids and in other illustrations to be used in classroom demonstration. To combine devotion and dogma in really good Christian art is a much needed apostolate.

Here at the Motherhouse we have approximately 175 young Sisters who are getting their college educations before going out to teach. We are fortunate enough to give them thirty-two hours of Theology, one class of which is a course in Catechetical Content and Methods. We are waiting and studying out the program for our student Sisters and while we know that they need the intellectual habitus of theology (at least in an inchoative state) we are well, aware that this must be built upon and flow out from a living contact with the Word of Salvation as contained in Sacred Scripture and the Liturgy. It is for this reason that these courses (viz. Sacred Scripture and Liturgy) precede the study of any other branch of theology. The center we are building up has as its immediate purpose to aid these young student teachers in planning and carrying out Religion classes. Over and above this, we want it to be of use to the 1300 other Sisters in our Community as well as to benefit any other teachers who may be interested.

We are conscious of course, that our beginning efforts fall far short. But we are most anxious to be of any service possible in the work of revitalizing the content, methods, and teaching in the field of Religious Education.

Sister M. BENEDICTA, I.H.M.,  
*Monroe, Michigan.*

## EUROPE

### *France.*

#### *XIIth Congress of Directors of Vocational Centres (Paris, July 1958).*

— The XIIth session of the Directors of Vocational Centres was held in Paris in the course of the month of July, thanks to the initiative of Mgr. Lieutier, Director of the "Centre de Documentation Sacerdotale". It was attended by some hundred religious and secular priests, and a few brothers.

The activities of the Congress were divided in two parts. The rôle of the director of the vocational centre in a diocese was first considered, then the

relations between the various Catholic Action movements and the vocations.

In preparing their paper, most speakers had carried out an enquiry among responsible members of organizations in order to reach definite conclusions reflecting the general opinion.

This report covers only the first part of the Congress and recalls the qualities required of a director of vocational centre and what he must do.

1. — The *director* of the vocational centre is not simply a recruiting officer who supplies students for the next seminary term. He must animate, he is an educator, he is responsible, in close union with the Bishop, for the vocational pastorate of the diocese. At the start the director therefore faces this threefold duty : information, formation, and reflection.

a) *Duty of Information* : he must know the diocese, the members of the clergy and their ranks, the mentality of his colleagues, the spiritual and human level, the mentality of the people, their attitude, sympathetic or otherwise, towards diocesan organizations, the possibilities of the diocese and its expectations.

b) *Duty of Formation* : the director of the vocational centre must be a good theologian in order to have a wealth of clear ideas on the priesthood, religious life, vocations ; he must acquire serious and up-to-date notions on the priesthood. What does he know, for instance, about the biblical theology of the priesthood ? He must also have experience in spiritual direction and seek lights in the rule of discernment of spirits.

c) *Duty of Reflection* : the director of the vocational centre must avoid unnecessary preoccupations and too many engagements which leave him no time to think ; he must build, yes, but he must refuel his work constantly.

This threefold competence once established, it was proposed to define the actual rôle of the director in the following terms : to instil in the collective conscience of the diocesan Church the care of the future of the priesthood, and with the coordinated efforts of all the clergy and social milieux, to seek, stimulate and support vocations.

2. *The Action of the Director* : What is his work, and his method ? He should keep before him four objectives : prayer, the collection of funds, action on multiplicators and direct action.

a) *Prayer* : No one will deny that to pray and ask for prayers for vocations is his primary duty. It is the Master of the harvest who chooses his harvesters ; a purely human effort has no chance of success, especially in this domain. There is no need to insist, but it is important to convince oneself of this truth.

b) *To Collect Funds* to help vocations is also an important task as the low financial state of many families and of seminaries must be taken into account, but one must retain a sense of the hierarchy of values and not let the material aspect predominate.

c) *Action on multiplicators* may be directed on the clergy, the Christian community and parents.

When approaching *the clergy* find out if priests possess a *sane theology* regarding religious or priestly vocations. Many books have been published on the

subject but a complete and scientific study is still needed. Fr. Isard's thesis (he is the new Director of the C.D.S.) which bears on the subject of vocation, is to be published shortly, we hear. The clergy must be given information on the situation in the diocese or in the Church. In certain dioceses, on the occasion of priests' retreats, one or two conferences are given on the subject of vocations. The organization of sessions seems well adapted to our time. Finally, it is well to ask the parish clergy to collaborate in children's retreats, in the issue of a bulletin for which certain groups (priests, nuns, homes) are responsible.

What is wanted is that everyone should feel responsible in the matter of vocations ; when priests take the problem to heart, it is half the battle.

Secondly, *the Christian community or the parents* must be approached.

Generally speaking, it is advisable to lose no opportunity of speaking of vocations, either on the occasion of an ordination, a jubilee, the death of a priest, even a marriage, etc.

Then particular attention should be given to the organization of vocation days, or weeks, or longer periods.

Here a serious danger threatens the director of vocations as well as parish priests : the director will easily become overwhelmed with work if he takes on too much preaching or organizing ; on the other hand the parish priest runs the risk of acquiring a good conscience at small cost.

The success of these days or these sermons depends on a careful preparation and the subsequent pursuit. It is the old problem of collaboration and collective pastorate. One great advantage of a vocation campaign is that even people who are not concerned have some knowledge of the problem.

A second way of acting on the community is by preaching on vocations when a parish mission is held.

A third way is to send to all families the vocation bulletin ; this keeps parents on the alert.

Finally, talks to parents on the problem of vocations helps them to consider with an open mind the question of their children's vocation. In these talks it is as well to avoid the type of propaganda speech starting from the sombre picture of the Church in the world : better make a positive start. What is a vocation in its widest sense ? What does God want to do with my child, not what do I want to do with him ? Do not separate the sacerdotal life from the religious life. Convince parents that it is their duty *to speak of vocation* ; dispel the objections of the respect of freedom and of undue influence.

An interesting initiative has been taken in a diocese (Dijon) in order to interest the community ; teams of St. John-Baptist, or groups of senior seminarists, under the leadership of a director, spend three weeks or a month in a sector of the diocese in order to instil and foster the care and the sense of vocation. Their success is assured if the director of the Senior Seminary is with them and studies with them the daily results of their contacts.

The necessity of getting the parents' interest cannot be underrated, for a child who finds no one at home to understand his vocation cannot be set on the way.

d) To this action through others : clergy, Christian community or parents, the director must add the *direct action on children*.

In this regard the most interesting experiment is a closed retreat of children of 10 to 11 years, with personal or family aptitudes which make them potential militants. The children are recruited by the parish priest, in a somewhat discreet manner, as the number of retreatants may shortly become too considerable. At this age children love anything that looks like a performance, and in these psychological dispositions they are open to more serious undertakings. The retreat lasts three whole days, with two instructions in the morning and two later in the day, followed by personal reflections under the leadership of the priest. What seems too hard to parents and even to certain priests is not beyond the generosity of these children. When a lower standard was proposed, one was heard to say : " I did think the retreat was a more serious affair !... "

The success of these days of prayers is witnessed by this remark of one of the boys on returning home : " One cannot be a true Christian without being a militant, a priest or a religious. "

These retreats are preached towards the end of the holidays by a very experienced priest.

Another way of contacting the children is the parochial or inter-parochial vocation day, which may have different aspects but must always be conducted in a serious manner, as it is vain, even dangerous, to speak of the priestly vocation in a light tone.

Considering the vocational pastorate as a whole, it is obvious that collaboration is a main factor, whether in the search and support of vocations among the young, or in the action on the Christian community, family or clergy ; success in this domain depends not on one form of activity but on organized activities.

Two words only concerning the second part of the Congress : each movement with its proper method and pedagogy normally tends to make everyone aware of the vocational problem, one's own or one's children, and the Director of the Vocational Centre will be wise if he asks for the collaboration of all Catholic Action movements to help his own to bear fruit.

Two other speeches of exceptional interest were made by Mgr. Guyot and Father Rideau S. J. The first spoke of the sacerdotal fatherhood of the priest, reflecting both on its psychological aspect (based on human paternity) and on its theological foundation which saves it from vague sentimentality. Such breadth of doctrine cannot be summed up in a few lines, but I feel compelled to quote his last words : " A priest who brings another to the priesthood is the father of a soul. " The second speaker dealt with the stepping-stones and obstacles in the psychology of youth as regards vocation ; he insisted on the importance of rigour and sacrifice. " Too much attention has been given, he said, to the spirituality of incarnation and not enough to the redemptive values and the rôle of grace. "

Marcel CARON, Saint-Eugène,  
L'Islet, Canada.

# INDEX

Volume XIII (1958)



## AUTHORS

AMERICAN COUNCIL ON EDUCATION (Washington U.S.A.). — <i>A Duty of the Public School is to Teach Children to Prize Religion As a human Value</i> .....	471
BERQUIN, K., Canon (Bruges, Belgium). — <i>A Revised Programme of Religion in Technical Education for Girls in Belgium</i> .....	703
BESNARD, A. M., O. P. (Strasburg, France). — <i>Is Our Technical Civilization Open to the Gospel?</i> .....	600
BRIEN, A. (Paris, France). — <i>Technical Mentality and the Teaching of Religion</i> .....	631
BRULS, J., S. A. M. (Louvain, Belgium). — <i>The Brussels Exhibition, Meeting-Point of Peoples, and the Christian</i> .....	385
CARPENTIER, R., S. J. (Eegenhoven, Louvain-Belgium). — <i>The Gospel Ideal as Leaven of Unity</i> .....	407
CHARLES, M. (Paris, France). — <i>Pilgrimage to the Holy Land: Encountering Christ on Earth</i> .....	210
CHRISTIAENS, J., S. J. (Louvain, Belgium). — <i>Didactic Material for Technical Schools</i> .....	698
DE GEYTER, A., S. J. (Brussels, Belgium). — <i>Missionary Exhibitions in Schools</i> .....	497
DELCUVE, G., S. J. (Brussels, Belgium). — <i>In Memoriam: The Catechetical and Pastoral Work of Pius XII</i> .....	583
DESCAMPS, Monsignor (Paris, France). — <i>Human Community and Educational System</i> .....	478
DE SMEDT, R., S. J. (Poona, India). — <i>Missionary Mind and Missionary Tasks Ahead</i> .....	727
DONDEYNE, A. (Louvain, Belgium). — <i>The Christian in Face of the World To-day (Reflexions on an International Exhibition)</i> .....	591
DRÈZE, A., S. J. (Brussels, Belgium). — <i>Œcumenical Spirit in the Catechism. Lesson on the Church</i> .....	451
DUPRIEZ, G. (Louvain, Belgium). — <i>Missionary Spirit in a Professional Setting</i> .....	501
DURAND, Suzanne-M. (St. Maur-des-Fossés, France). — <i>Christian Family and Feminine Education in Canada</i> .....	719
EDAMARAN, J., S. J. (Poona, India). — <i>Pilgrimages, Hindu and Christian</i> .....	247

ENDRIATIS, R. (Brussels, Belgium). — <i>Apostolic Responsibility of All Believers</i> .....	487
HOFINGER, J., S. J. (Manila, Philippines). — <i>The Pilgrimage, Symbol of Christian Life</i> .....	257
GALOT, J., S. J. (Louvain, Belgium). — <i>The Lourdes Pilgrimage</i> .....	230
— <i>The human Community in the Light of Revelation</i> .....	397
GARNIER, A., S. D. B. (Paris, France). — <i>A Year of "Parochial Missionary Service"</i> .....	505
GODIN, A., S. J. (Brussels, Belgium). — <i>Faith, and the Psychological Development of Children and Adolescents</i> .....	297
— <i>Psychological Growth and Christian Prayer</i> .....	517
GRÜTTERS, F., (Dortmund, Germany). — <i>The Catholic School's Essential Reality</i> .....	103
HAERING, B., C. SS. R. (Rome, Italy). — <i>Social Importance of the Sacraments</i> .....	416
— <i>Technical Attitude and Approach to the Liturgical World</i> .....	622
HELLBERND, P., Dr. (Münster, Germany). — <i>A Diocesan Pilgrimage to the Cathedral</i> .....	280
HORAN, E. (Washington, U.S.A.). — <i>Human Rights and the Teaching of Religion (Elementary Schools)</i> .....	33
ILlich, L., Msgr. (Ponce, Puerto Rico). — <i>Basic Policies for Courses of Missionary Formation</i> .....	743
JAMMES, J. M., Reverend (Chicago, U.S.A.). — <i>What People Expect From Priests</i> .....	312
KELLNER, J., S. J. (Manila, Philippines). — <i>Hearing Mass is a Joy</i> ....	110
KEULEN, J. (Roermond, Holland). — <i>Our Religious Teaching in Technical Schools in Holland</i> .....	708
KÖTTING, B, Dr. (Münster, Germany). — <i>The Pilgrimage to Rome</i> ....	222
LAMBERT, G., S. J. (Brussels, Belgium). — <i>A Modern Presentation of Christ: , Jesus ' by Jean Guilton</i> .....	77
LE MAIRE, M., S. J. (Namur, Belgium). — <i>Holy Week in Christendom</i> ..	531
LEVIE, J., S. J. (Louvain, Belgium). — <i>Christian Respect for the Path to Faith</i> .....	467
LÜCKER, M. (Maastricht, Holland). — <i>Religious Education in the 'Levensschool'</i> .....	711
MASSON, J., S. J. (Louvain, Belgium). — <i>Vocations to the Priesthood and Environment: an Enquiry</i> .....	120
MERSCH, E., S. J. — <i>The Teaching of Religion: His Interior Life and His Teaching</i> .....	19
MEYLAN, L. (Lausanne, Switzerland). — <i>Progressive Cultivation of International Feeling</i> .....	445
NACHTERGAELE, A., S. J. (Brussels, Belgium). — <i>Scientific and Spiritual Experience</i> .....	650

# AUTHORS

771

OLIVIER, B., O. P. (Brussels, Belgium). — <i>The Students' Pilgrimage</i> ..	286
— <i>Catholics in this Spiritually Divided World</i> .....	433
PASCAL, P. (Paris, France). — <i>Pilgrimages of the Orthodox Church</i> ....	238
PARTOS, L., S. J. (Brussels, Belgium). — <i>Catechesis and Technical Environment: Contribution Towards an International Bibliography</i> .....	693
POBLETE, R., S. J. (Santiago, Chile). — <i>The Urgent Need for Vigorous Meeting and Fraternal Communities</i> .....	424
POELMAN, R. (Brussels, Belgium). — <i>The Pilgrimage Theme in the Old Testament</i> .....	193
RÉTIF, A., S. J. (Paris, France). — <i>The Christian Appreciation of Non-Christian Religions</i> .....	459
RIDEAU, E. (Paris, France). — <i>Technique and Eucharist</i> .....	655
SAGARMINAGA MENDIETA, A. Mgr. (Madrid, Spain). — <i>The Spanish 'Domund'</i> .....	511
SCHENCK, J., Bro., F. S. C. (Mons, Belgium). — <i>Planning Religious Instruction in a Vocational School</i> .....	671
SCHLACHTER, H. (Fribourg i. Br., Germany). — <i>Three Model Lessons on the Christian Work</i> .....	680
TIBERGHIEU, P., Mgr. (Lille, France). — <i>Religious Teaching for Law, Medical and Science Students</i> .....	50
TILMANN, K. (Munich, Germany). — <i>Teaching on Christ for School-Children (6-14 yearolds)</i> .....	7
WEYERGANS, F. (Brussels, Belgium). — <i>The Family Pilgrimage</i> .....	273
WINDENMAN, G. (München, Germany). — <i>Three Model Lessons on the Christian Work</i> .....	680

---

## SURVEY CORRESPONDENTS

CABALLERO, L., Pbro (Zamora-Mexico). — <i>National Organization for Religious Instruction</i> .....	54I
CARON, M. (L'Islet, Canada). — <i>XIIth Congress of Directors of Vocational Centres (Paris, July 1958)</i> .....	763
DAJCZAK, J. Rev. Fr. Dr. (Warsaw, Poland). — <i>Book reviews: Polish language</i> .....	572
DE CLEENE Marcelle (Brussels, Belgium). — <i>Togo: Congress of the W. W. C. W. O.</i> .....	76I
DELCUVE, G., S. J. and DRÈZE, A., S. J. (Brussels, Belgium). — <i>International Organizations</i> .....	149
IBANEZ-PADILLA, A., S. J. (Buenos-Aires, Argentine). — <i>The Christian Family Movement</i> .....	54I
ILLICH, I. D. (Ponce, Puerto-Rico). — <i>The Development of the Institute of Missionary Formation at the Catholic University of Puerto Rico</i> .....	54I
LAMBERT, G., S. J. (Brussels, Belgium). — <i>The "Echter Bible"</i> ....	75I
MARY BENEDICTA, Sr., I. H. M. (Monroe, U.S.A.). — <i>Marygrove College, Monroe: A Resource Center for Religious Education</i> .....	762
MEILHAC, L. (Brussels, Belgium). — <i>Book Reviews: English language</i> .....	168
— <i>The Y. C. W. Manifesto</i> .....	325
— <i>Book Reviews: German language</i> .....	555
— <i>Book Reviews: Italian language</i> .....	568
— <i>Social Service Study-Days in Morocco</i> .....	76I
SPAË, J., C. I. C. M. (Himeji, Japan). — <i>"Life in Christ"</i> .....	754
STANIKOWSKI, E., O. F. M. (Aracaju, Brazil). — <i>The Homiletic Meeting of Würzburg</i> .....	55I
VAN CASTER, M., S. J. (Brussels, Belgium). — <i>Book Reviews: Dutch language</i> .....	159
— <i>Didactic Material</i> .....	180

---

## SUBJECTS

**Adolescents.** — **1. General.** — Faith and psychological development : 291-301 ; 307-9. — Opinions about the priestly life (young French people) : 312-7. — Prayer : 528-30. — **2. Teaching.** — Religious teaching for law, medical and science students : 50-75. — Pastorate of adolescence (Congress in France) : 326-9. — Progressive formation of international feeling : 445-50. — Ecumenical spirit in the catechism. Lesson on the Church : 451-8. — Initiation to non-Christian religions : 461-4. — Religious instruction for young technicians 640-9 ; 671-5. — Three lessons on the Christian conception of work 680-92. — Programme of religion in technical education for girls : 703-7. — Feminine education in Canada : 719-24. — **3. Apostolic activities.** — The student's pilgrimage to Chartres : 286-93. — Missionary formation : 489-90. — Apostolic mentality : 493-6. — The AUCAM : 501-4. — The " Parochial Missionary Service " : 505-10. — Apostolic groups for Holy Week : 531-8. — The ' Levensschool ' in Holland : 711-8. — **3. Bibliography.** — French : 341-3.

**Adults.** — **1. General.** — For cultured believers : ' Jesus ' by Jean Guitton : 77-99. — What American men and women expect from their priests : 317-21. — The Christian in face of the world today : 591-9. — Conversion of technical mentality to the Christian faith : 603-21. — Scientific and spiritual experience : 650-4. — **2. Apostolic activities.** The Christian must go forward to meet other peoples : 385-91. — The urgent need for fraternal communities : 424-30. — Catholics in this spiritually divided world : 433-44. — St. John the Baptist's Circle in France : 459-66. — The Spanish ' Domund ' : 511-14. — The ' Levensschool ' in Holland : 711-8. — Morocco's Social Services : 761.

**Africa.** — The Gospel and very ancient cultures : 392-4. — Morocco Social Service Study-Days : 761. — Congress of the W.U.C.W.O. : " The African Woman confronts her mission " : 761-62. — See : *Belgian Congo*.

**America.** — See : *Canada, United States, Countries of Latin America*.

**Apologetics.** — A modern presentation of Christ : ' Jesus ' by Jean Guitton : 77-99. — The miracles of Lourdes : 232-3. — Lourdes presents the best answer to contemporary unbelief : 233-4. — Is our technical civilization open to the Gospel : 600-21. — Scientific and Spiritual experience : 650-4. — Technique and atheism : 656-7. — *Bibliography.* — French : 343-4 ; 353-7. — German : 562.

**Apostolate.** — **1. General Trends.** — Apostolic vocation : 488-9 ; forms of missionary action : 489-90 ; mentality for apostolate : 493-6. — The departures from the traditional methods of apostolat imposed by the technical formation : 632-46. — Missionary mind and missionary tasks ahead : 727-40. — Basic policies for courses of missionary formation : 743-50. — **2. Activities.** — AUCAM in Louvain : 501-4. — The “ Parochial Missionary Service ” in Paris : 505-10. — The Spanish “ Domund ” : 511-4. — Apostolic groups for Holy Week in Belgium : 531-8. — The Christian Family Movement in Argentina : 541-3. — National Organization for Religious Instruction in Mexico : 543-5. — Holy Week in Christendom : 531-8. — The Institute of Missionary Formation in Puerto Rico : 546-51. — The ‘ Levenschool ’ in Holland : 711-8. — **3. Bibliography.** — English : 174-5. — French : 368-71. — See : *Pastoral Work*.

**Argentina.** — The Christian Family Movement : 541-3.

**Asia.** — See : *China, India*.

**Belgium.** — International Catechetical Year : students : 149-50 ; aim : 150 ; detailed programme : 150-8. — The Brussels Exhibition, meeting-point of peoples and the Christian : 385-94. — L’AUCAM in Louvain : 501-4. — Reflexions on an International Exhibition : The Christian in face of the world today : 591-9. — A revised programme of religion in technical education for girls : 703-7.

**Bible.** — The pilgrimages during the time of Abraham : 193-7 ; of the Exodus : 197-202 ; of the Judges and the Kings : 202-5 ; of the exile and the new Exodus : 205-6 ; of the small “ remainder of Israël ” : 206-9. — *Bibliography.* — Dutch : 161-2. — English : 172-3. — French : 346-50. — German : 559-60. — The ‘ Echter ’ Bible : 751-53.

**Canada.** — Christian family and feminine education : 719-24.

**Catechetics.** — **1. General Trends.** — Aim of the International Catechetical Year at “ Lumen Vitae ” Centre : 150 ; detailed programme of studies on the content of catechesis : 151-2 ; on the personality of the catechumen and his environment : 152-3 ; on catechetical methodology : 153-5. — Catechesis in the working-classes (an interview) : 329-30. — Catechesis of unity based on the ideal of Evangelical perfection : 409-15. — The catechetical and pastoral work of Pius XII : 583-7. — **2. Catechesis and technical world.** — Pre-catechesis and adapted catechesis : 611-6. — Catechesis on the sacraments : 622-30. — Teaching on religion : 631-49 ; the Eucharist : 657-62 ; the Redemption : 662-5 ; the Mystical Body : 665-70 ; the Christian conception of work : 680-92. — Efforts to determine a nation-wide programme of appropriate religious instruction : 708-10. — **3. Bibliography.** — Dutch : 160-1 ; 164-7. — English : 168-70. — French : 337-43. — German : 555-6.

**Catechism.** — Christology in former catechisms : 12-13 ; in the German catechism : 14-18. — Revised Baltimore Catechism, an excellent text-book in human rights : 34-48. — Œcumenical spirit in the catechisms : 451-8. — The diting of the text of the catechism in Mexico : 545. — *Bibliography.* — French : 337-41. — German : 555. — Italian : 569. — Polish : 572-6.

**Catechists.** — Pius XII's suggestions and measures for their formation : 586-7. — See : *Teachers.*

**Catechetical Centres.** — The „Lumen Vitae ” Centre and the International Catechetical Year : 149-58. — The Central Commission of Religious Instruction in Mexico : 543-5.

**Catholic Action.** — The Y. C. W. manifesto : 325-6. — Holy Week in Christendom : 531-8. — Catholic Action groups in Mexico : 543-4. — *Bibliography.* — French : 371. — See : *Apostolate, Laity.*

**Charity.** — The Pilgrimages and charity : 234-5 ; 266 ; 291-3. — The Christian must go forward to meet other peoples : 385-94. — The rule of charity in a spiritually divided world : 438-44.

**Children.** — Teaching on Christ : 7-18. — Faith and psychological development : 297-311. — Catechesis in the working-classes : 329-33. — Right to religious education : 471-7 ; 478-84. — Psychological development and Christian prayer : 518-28. — *Bibliography.* — French : 335-41 ; 390 ; 393-4.

**China.** — Chinese thought and Christian religion : 392.

**Christocentrism.** — See : *Jesus Christ.*

**Church.** — The life of the Church in Lourdes : 236-7. — The Church as factor of world unity : 389-94. — The Church visible unity of the community gathered together in Christ : 401-6. — Community of perfection and community of the faithful : 409-11. — Social importance of the sacraments : 416-23. — Lesson on the Church in an œcumenical spirit : 451-8. — Past and future work of the Church : 492-3. — The catechetical and pastoral work of Pius XII : 583-7. — Technique and the Mystical Body : 665-9. — *Bibliography.* — English 173-4. — French : 360-1 ; 365-8. — German : 560-1.

**Community, Human community.** — 1. *Main aspects.* — In the image and likeness of God : 397-9. — In Adam : 399-400. — In Christ and the Church : 401-11. — 2. *Factors of unity.* — The Church : 389-94. — The gospel ideal : 407-15. — The sacraments : 416-23. — The educative action : 445-50. — The catechism lessons : 451-8. — The christian appreciation of non-christian religions : 459-66. — The school : 471-7 ; 478-84. — The missionary spirit : 487-96 ; 497-500 ; 501-4 ; 505-10 ; 511-14. — 3. *Manifestations.* — The Brussels Exhibition, meeting-point of peoples : 385-96. — The Church and the other visible communities : 401-6. — The community of perfection and the community of the faithful : 409-11. — The celebration of the sacramental rites : 416-23. — The fraternal communities : 424-30.

**Congo, Belgian.** — Inquiry on the vocations to the priesthood and environment in Belgian Congo, Ruanda and Urundi : 121-45.

**Congresses.** — The National „Congrès des Œuvres ” on Adolescents' Catechesis (Angers, France) : 326-9. — The Brussels Exhibition in 1958 : 385-94. — The homiletic meeting of Würzburg : 551-4. — Morocco Social Service Study-Days : 761. — Congress of the W. U. C. W. O. (Togo) : The African woman confronts her mission : 761-62. — Congress of Directors of vocational Centres (Paris) : 763-6.

**Conversion.** — The Christian appreciation of non-Christian religions (St. John the Baptist's Circle) : 459-66. — The path to faith : 467-70. — The stages of the conversion : 605-6 ; obstacles and stepping-stones in the scientific and technical mentality : 607-21.

**Education, Religious Education.** — **1. General.** — Religious teaching the crowning point of teaching. 73-5. — Pedagogic conversion to be realized : 75-6. — The relation of religion to public education : 471-7. — Right to religious education : 478-84. — National organization for religious instruction in Mexico : 543-5. — Pius XII's directions : 583-7. — **2. Elementary schools.** — Teaching on Christ : 7-18. — Human rights and the teaching on religion : 33-49. — **3. High schools.** — The teacher of religion : his interior life : 19-22 ; his mission : 22-25 ; his teaching : 25-32. — **4. Trade schools.** The receptivity of mental structures produced by technicology : 632-5. — Difficulties of religious instruction : 635-7. — Necessity of religious teaching enlightening and guiding action : 640-6. — A fouryear plan : 646-9. — Aims and conditions of religious instruction : 671-5 ; card index system : 675-7 ; plan of a lesson : 677-9. — Three lessons on the Christian conception of work : 680-92. — Books and textbooks : 693-8. — Didactic material : 698-702. — Revised programme for girls : 703-7. — Attempts of adaptation in Holland : 708-10. — The ' levensschool ' or school of life in Holland : 711-9. — Feminine education in Canada : 719-24. — **5. Higher, Education.** — Religious teaching at the University : 50-72. — The International Catechetical Year (Centre " Lumen Vitae ") : 149-58. — Missionary formation at the Catholic University of Puerto Rico : 546-51. — Basic policies for courses of missionary formation : 743-50.

**Environment.** — **1. General.** — University surroundings : 50-76. — Christian community during the early centuries : 409-11 ; 417. — Fraternal communities : 432-30. — **2. The world to-day.** — Human diversities : 391-4. — Spiritually divided world : 433-5. — Revival of non-Christian religions : 459-60. — Time especially propitious for bringing the divine message to the world : 490-3. — Unification of our planet : 592-5. — **3. Inquiry.** — Vocations to the priesthood and environment in Belgian Congo : 120-45. — See : *Institutions for Training, Technical World.*

**Ethics.** — Sin and technical world : 662-5. — *Bibliography.* — French : 361-3. — German : 562-5.

**Eucharist.** — When it was a joy to hear mass: 110-3. — Efficaciousness of the celebration of mass in ancient times: 113-18. — Need to revive the joy of participating in the mass: 118-9. — The Eucharistic cult in Lourdes: 236. — The communion of the faithful at times other than during mass: 419. — Technique and Eucharist: 657-62. — *Bibliography.* — French: 350-2.

**Evangelization.** — See: *Apostolate, Missions.*

**Faith.** — Courses centred on the idea of faith: 57-8. — The pilgrimages and the faith: 193-209; 212-15; 222; 227-8; 233-4; 266. — Faith: attitude of soul and assent of the mind: 298. — Five psychological characteristics of living faith: 298-301. — Faith and stages of psychological development: 301-9. — Difficulties inherent in children deprived of family life: 309-11. — The rule of faith in a spiritually divided world: 436-8. — Christian respect for the path to faith: 467-70. — The four aspects of faith: 605-6. — Obstacles and stepping-stones in the technical mentality: 607-21. — *Bibliography.* — French: 353-4.

**Family.** — Family milieu and vocations in Belgian Congo: 138-143. — The family pilgrimage: 273-9. — The Christian family movement in Argentina: 541-3. — Christian family and feminine education in Canada: 719-24. — *Bibliography.* — English: 171-2. — French: 372-4. — Italian: 570.

**France.** — The Lourdes pilgrimage: 230-7. — The students' pilgrimage to Chartres: 286-93. — An enquiry: what young French people think of the priestly life: 312-7. — The National 'Congrès des Œuvres' on Adolescents' Catechesis: 326-9. — Catechesis in working-classes: 329-33. — St. John the Baptist's Circle: 459-70. — Parochial missionary service: 505-10. — Congress of Directors of Vocational Centres: 763-6.

**Germany.** — Teaching on Christ in the German catechism: 14-18. — A diocesan pilgrimage to the cathedral: 280-5. — The homiletic meeting of Würzburg: 551-4. — German bibliography: 555-67.

**Girls.** — Revised programme of religion in technical education for girls in Belgium: 703-7. — Christian family and feminine education in Canada: 719-24. — The African woman confronts her mission: 761-62. — *Bibliography.* — German: 567.

**God.** — The human community in the image of God: 397-9. — The action of the holy Trinity and the foundation of the community: 405-6. — The meeting between God and man: 606-16. — Man's act of trust in God, through Jesus Christ: 616-19. — Sacrificial fidelity to the will of God: 619-20. — *Bibliography.* — Dutch: 165-6. — French: 354-5.

**Gospel.** — See: *Bible.*

**Great-Britain.** — English bibliography: 168-79 (passim).

- History, Sacred History.** — The historical meaning in technical world in face of the Revelation: 607-13; of Christ: 613-16. — See: *Bible*.
- History of Catechesis.** — Teaching on Christ in the catechisms: 13-18. — Courses on the history of catechesis: 154-5. — *Bibliography*. — English: 170. — French: 345-6. — German: 556. — See: *Congresses, Institutions*.
- Holland.** — Religious teaching in technical schools: 708-10. — The 'levens-school' or school of life: 711-8.
- Humanism, Christian humanism.** — What are the human rights?: 34. — Human rights in the course of study in religion: 34-39. — Catechism an excellent text in human rights: 39-48. — The Church unrestricted with regard to all human cultures: 390-1; examples: 391-4. — The attitude of Catholics in a spiritually divided world: 435-44. — The Christian in face of the world: 591-9. — Is our technical civilization open to the Gospel: 600-21. — See: *Community, Technical World*.
- India.** — Place of Hindu pilgrimage: 247-8. — Common features between Hindu and Christian pilgrimages: 248-53; differences: 253-6. — The apostolic tasks of immediate future in India: 731-40.
- Inquiry.** — Vocations to the priesthood and environment in Belgian Congo, Ruanda and Urundi: preliminary statistics: 121-7; vocations and territories: 127-33; place of origin: 133-8; family milieu: 138-43; social environment: 143-5. — Two inquiries made in France and the United States on the main expectations of the faithful from their priests: 312-21.
- Institutions for Training.** — The International Catechetical Year (Centre Lumen Vitae): 149-58. — St. John the Baptist's Circle in Paris: 459-60. — The AUCAM (in Louvain): 501-4. — The 'Domund' in Spain: 511-4. — The Christian Family Movement in Argentina: 541-3. — The Central Commission of Religious Instruction in Mexico: 544-5. — The Homiletic Union of Germany: 551-4. — The 'Levens-school' or school of life in Holland: 711-8. — The Family Institutes in Canada: 719-24. — See: *Catholic Action*.
- International Organizations.** — Centre "Lumen Vitae": International Catechetical Year: 149-58. — UNESCO: studies on technical progress and cultures: 388-9; work on a world plan: 449; programme to foster mutual comprehension between East and West: 460.
- Italy.** — The pilgrimage to Rome: 222-9. — Italian bibliography: 568-72.
- Jesus Christ.** — Teaching on Christ for school-children (6-14 year olds): 7-18. — True and false christocentrism: 18. — The teacher of religion sent by Christ: 22-5; sent to Christ in His members: 25-7. — Our religious teaching summarized in Christ: 27-9. — A modern presentation of Christ: 'Jesus' by Jean Guitton: 77-99. — Unity of men in Christ: 399-402. — The conversion, meeting between God

and man through Jesus-Christ : 616-20. — *Bibliography*. — Dutch : 165-6. — French : 357.

**Laity.** — Family pilgrimage : 273-9. — Student's pilgrimage : 286-93. — Fraternal communities : 424-30. — St. John the Baptist's Circle : 459-66. — Parochial Missionary Service : 505-10. — Pius XII and the possibilities of apostolate for laity : 587. — The ' levensschool ' in Holland : 711-8. — *Bibliography*. — English : 175. — French : 371. — German : 557. — Italian : 571.

**Lesson.** — How to explain the human rights in the classroom : 37-48. — Lesson on " Are all religions good ? " 677-9. — Three lessons on the Christian conception of work : 680-92.

**Life, Christian Life.** — The teacher of religion, his interior life : 19-22. — The application of the Doctrine of human rights to the spiritual life : 48-49. — The pilgrimage, symbol of Christian life : 257-69. — The Christian life according to the Apostle's catechesis : 409-15. — Missionary apostolate and Christian Virtues : 493-5 ; 727-31 ; 743. — *Bibliography*. — Dutch : 162-4 ; 166-7. — English : 173-4 ; 179-80. — French : 365-8 ; 374-6. — German : 560-1. — Italian : 571-2.

**Liturgy.** — Worship in the catholic school : 104-9. — Important rôle of liturgical lessons in the mass : 113-4. — Programme of liturgical catechesis : 151-2. — Liturgy and pilgrimages in the Old Testament : 193-209 ; in the Church : 217-21 ; 236 ; 263-5 ; 283-5 ; 290-1. — Pastoral liturgy : 422-3. — Holy Week in Christendom : 531-8. — Technical attitude and approach to the liturgical world : 622-30. — *Bibliography*. — Dutch : 162-4 ; French : 350-3. — German : 560. — Italian : 570-1.

**Mary.** — The Lourdes pilgrimage : 230-7. — Mary, factor of unity in the Church : 404-5. — *Bibliography*. — French : 357-60.

**Mass.** — See : *Eucharist*.

**Material, didactic.** — Albums, cut-outs, drawings : 180 ; large or small pictures : 180-1 ; stripfilms and transparencies : 181-3. — Missionary exhibitions in schools : 497-500. — Didactic material for technical schools : 698-702.

**Methodology.** — How to explain human rights in the classroom : 34-49. — Religious teaching at the university : 50-76. — Programme of catechetical methodology : 153-4. — A religious teaching enlightening and guiding action : 640-9. — Religious instruction in a technical school : 671-9 ; in the ' levensschool ' or school of life : 711-8. — *Bibliography*. — Dutch : 159-61. — English : 177-9. — French : 335-6. — German : 565-7.

**Mexico.** — National organization for religious instruction : 543-5.

**Missions.** — An enquiry in the Belgian Congo, Ruanda and Urundi : vocations to the priesthood and environment : 120-45. — Apostolic responsibility of all believers : 487-96. — Missionary exhibitions in

schools : 497-500. — The AUCAM : 501-5. — Missionary mind : 727-31 ; some tasks in India : 731-40. — Basic policies for courses of missionary formation : 743-50. — *Bibliography*. — English : 172. French : 369-71. — German : 558-9.

**Movements.** — See : *Institutions*.

**Œcumenism.** — Rules of faith and charity in a spiritually divided world : 436-44. — Œcumenical spirit in the catechism : lesson on the Church : 451-8.

**Parish.** — A year of " Parochial Missionary Service " in Paris : 505-10.

**Pastoral Work.** — Pastorate of adolescence (congress) : 326-9 ; of the children in the working-classes (interview) : 329-33 ; of the young people in face of non-Christian religions : 460-6 ; of the conversion : 467-70. — Parochial pastorate : 505-10. — The Spanish , Domund ' : 511-4. — The catechetical and pastoral work of Pius XII : 583-7. — The problem of the conversion of technical mentality to the Christian faith : 600-18. — *Bibliography*. — Dutch : 159-61. — English : 174-5. — French : 368-74. — German : 562-4. — Italian : 569. — See : *Preaching*.

**Pedagogy, Religious Pedagogy.** — The teacher of religion, his interior life : 19-25 ; his teaching : 25-32. — Necessity of pedagogical renovation in Christian schools : 72-6. — Lourdes and the continuity of the Divine pedagogy : 231-2. — A religious teaching enlightening and guiding action : 640-9. — Religious instruction in a technical school : 671-9 ; in the ' levensschool ' : 711-8. — Basic policies for courses of missionary formation : 741-8. — *Bibliography*. — Dutch : 159-61. — French : 335-6. — German : 565-6. — Italian : 569-70. See : *Institutions, Lessons, Programmes*.

**Pilgrimage.** — 1. *The meaning of pilgrimages.* — A. *The pilgrimage theme in the Old Testament.* — Wayfaring if Abraham : 193-7 ; exodus of the pilgrim nation : 197-202 ; pilgrimages after entering into Promised Land : 202-6 ; the pilgrimages of the small " remainder of Israël " 206-9. — B. *Pilgrimage to the Holy Land.* — Steps towards an encounter : 211-5. — Catechesis : 215-7. — Liturgy : 217-21. — C. *Pilgrimage to Rome.* — Historical outline : 222-7. — Transformation and present meaning : 227-8. — Preparation : 228-9. — *The Lourdes Pilgrimage.* — Marian City, city of God : 230. — The divine pedagogy : 231-2. — The miracles : 232-3. — Faith : 233-4. — Charity : 234-5. — The Eucharist : 236. — The Church : 236-7. — E. *Pilgrimages of the Orthodox Church.* — The pilgrim : 238-9. — Places of pilgrimage : 240-2. — The pilgrimage : 242-6. — The return : 246. — F. *Pilgrimages, Hindu and Christian.* — Place of Hindu pilgrimage in India : 247-8. — Common features between Hindu and Christian pilgrimages as to the principal reason : 248-9 ; the origin of places : 249-50 ; the pilgrims' feelings : 250 ; the spirit of penance : 250-1 ; the pilgrim's garb : 251 ; the relics and souvenirs : 251 ; the beneficial results : 252 ; the optional characteristic : 252-3. — Differences as

to the perspective : 253-4 ; the sacramental value : 254-5 ; the historical bases : 255-6. — **2.** *The Pilgrimage, Symbol of Christian Life.* — Pilgrimages of today : 257-9 ; of the past : 258-60. — Christian life, our great pilgrimage : 260-6. — Pastoral orientations : 267-9. — **3.** *Pastoral Applications.* — The family pilgrimage : specific meaning : 273-4 ; preparation : 274-5 ; the accomplishment : 275-9. — A diocesan pilgrimage to the cathedral : significance : 281-2 ; program : 282-3 ; festivities and result : 284-5. — Students' pilgrimage : meaning : 287-9 ; preparation : 289 ; accomplishment : 289-91 ; outcome : 291-3. — **4.** *Bibliography.* — French : 359-60.

**Poland.** — Catechisms and religious textbooks in the primary and secondary schools : 572-6.

**Prayer.** — Prayer in the pilgrimages : 236-7 ; 245-6 ; 262 ; 264 ; 268-9 ; 288 ; 289-91. — Psychological growth and Christian prayer : introduction : 517-8 ; early childhood : 518-20 ; the crisis of the 5 and 6 year-olds : 520-21 ; from 6 to 12 : 521-4 ; protective animism and prayer : 524-7 ; pre-adolescence : 527-8 ; adolescence : 528-30. — Technical mentality and prayer : 616-7 ; 619. — *Bibliography.* — Dutch : 162-4. — English : 178-9. — French : 375-6. — German : 560.

**Preaching.** — On the social importance of the sacraments : 418 ; 419 ; 422-3. — The homiletic meeting of Würzburg : 551 ; nature of preaching : 552 ; systematic theology and the word of God : 552-3 ; essay of theology of preaching : 553-4. — *Bibliography.* — English : 174-5. — German : 561. — See : *Pastoral Work.*

**Priest.** — The main expectations of the faithful from their priests in France and in the United States (results of two inquiries) : 312-21. — Preparing the clergy for their rôle in a persecuted Church : 739-40. — See : *Teachers.*

**Protestantism.** — The small communities in the Protestant sects : 426-9.

**Psychology, Religious Psychology.** — **1.** *Theoretical.* — Programme of religious psychology : 152. — Five psychological characteristics of living faith : 298-301. — Religion and Chinese thought : 392 ; Indian thought : 392-3 ; African thought : 393. — The Christian mind and the celebration of sacramental rites : 417-9. — Attitudes of Catholics towards a spiritually divided world : 435-44 ; towards non-Christian religions : 460-4. — The path to faith : 467-70. — Prayer and utilitarianism : 519-20 ; egocentrism : 523-7 ; ritualism : 527-8 ; moralism : 528-30. — The historical meaning in the technical mentality : 607-11. — The common denominator of every missionary vocation : 743-50. — **2.** *Positive methodical.* — Notion of a priest among schoolboys (French) : 312-7 ; among American people : 317-21. — **3.** *Positive, descriptive.* — Mentality and dispositions of a university audience to the course of religious instruction : 50-5. — Christian attitude towards attendance at Mass in these times : 110-1 ; in ancient times : 111-8. — Faith in the stages of psychological development of children :

- 301-7; of adolescents: 307-9. — Difficulties inherent in children deprived of family life: 309-11. — The spiritual physiognomy of adolescents: 327-8. — Modern man's desire for community life: 424-5; historical background: 425-6; component parts: 426-7; in small Catholic communities: 427; in Protestant sects: 427-9. — Present time especially propitious for bringing the divine message to the world: 490-2. — Missionary mentality: 493-6. — Christian prayer in the stages of psychological development of children: 518-27; of adolescents: 527-30.
- Puerto-Rico.** — The Institute of missionary formation at the Catholic University: 546-51.
- Religion.** — Human rights in teaching religion: 33-49. — Christian appreciation of non-Christian religions: 459-64; the work of the "Cercle S. Jean Baptiste": 465-6. — The relation of religion to public education: 471-7; 478-84. — Lesson on "Are all religions good"? : 677-9.
- Russia.** — The Russian pilgrimages: the pilgrim: 238-9; places of pilgrimage: 240-2; the pilgrimage: 242-6; the return: 246.
- Sacraments.** — Social importance of the sacraments: 416-21; religious sociological survey findings: 421-2. — Technical attitude and sacraments: 622-30. — Technique and the Eucharist: 655-70. — *Bibliography.* — Dutch: 164-6. — English: 176. — French: 350-2.
- Schools.** — The Catholic school's essential reality: 103-9. — The public school must teach children to prize religion as a human value: 471-7. — Place of the confessional school in an educational system: 478-84. — See: *Education.*
- Sociology, Religious Sociology.** — An inquiry on the vocations to the priesthood in Belgian Congo, Ruanda and Urundi: preliminary statistics: 121-7; vocations and territories: 127-33; place of origin: 133-8; family milieu: 138-43; social environment: 143-5. — Programme of religious sociology: 152-3. — Surveys of pastoral sociology: 421-2. — Small Catholics communities: 427. — Small communities in Protestant sects: 427-9. — The apostolic tasks of immediate future in India: 731-40. — *Bibliography.* — English: 179. — French: 363. — German: 563-4.
- Syllabuses.** — How to explain human rights in the classroom: 37-48. — Programme of studies during the International Catechetical Year: content of catechesis: 151-2; personality of the catechumen and his environment: 152-3; catechetical methodology: 153-4; history of catechesis: 154-5. — Lesson on the Church in an œcumenical spirit: 451-8. — Four-year plan of religious teaching enlightening and guiding action: 646-9. — Card index system: 675-9. — A revised programme for girls: 703-7. The programme of the "levenschool": 713-4. — Basic policies for courses of missionary formation: 743-50.
- Symbolism.** — Liturgical symbolism and technical mentality: 623-4.

**Teachers.** — The teacher of religion : his interior life : 19-22 ; mission : 22-5 ; teaching : 25-32. — Educators' important task of discerning and promoting vocations : 489-90. — The Christian Family Movement in Argentina : 541-3. — Teachers and pupils in the technical schools : 640-6 ; 671-5. — Training educators : 706-7. — The African woman confronts her mission (Congress to Lomé, Togo, July 1958) : 761-62. — A resource Center for religious education (Monroe, U.S.A.) : 762-3. — XII Congress of directors of vocational centres (Paris, July 1958) : 763-6. — *Bibliography*. — English : 170-2. — German : 557. — Italian : 569-70.

**TECHNIQUE. TECHNICAL WORLD.** — **1. Origin.** — Machine-age, civilization : 600-4. — An order of things completely new : 656-7. — **2. Some characteristics.** — Unifying factor : 592-5. — Basic theme of " output and efficacy " : 624-7. — Specific mental structures of receptivity : 632-5. — Accentuation of moral disorder : 662-3. — Adolescents' special mentality : 671-2. — Utilitarian education : 719. — **3. Effects on the Catechesis and the Religious Pedagogy.** — Pre-catechesis and adapted catechesis : 611-6. — The meaning of liturgical symbolism : 623-4. — The teaching of religion : 631-49. — The teaching on the Eucharist : 657-62 ; the Redemption : 662-5 ; the Mystical Body : 665-70. — Books and textbooks : 693-7. — **4. Consequences for the apostolate.** — The problem of the conversion to the spirit of the Gospel : 602-4. — Difficulties of Catholic Action : 637-40. — **5. Influence on the Christian Life.** — On the conversion and the life of faith : 605-21. — On the liturgical life : 622-30. — See : *Apostolate, Institutions*.

**Textbooks.** — Books, textbooks and review articles directly concerned with the problem of religious instruction in technical schools : 693-7. — Life in Christ : 752-5. — *Bibliography*. — Dutch : 164-7. — English : 168-70. — French : 337-43 ; 349-50. — Italian : 568-9. — Polish : 572-6.

**United States.** — Human rights and the teaching of religion in the elementary schools : 33-49. — What people expect from priests (inquiry) : 317-21. — Relation of religion to public education : 471-7. — Marygrove College, Monroe, Michigan : A Resource Centre for religious education : 762-3. — *Bibliography*. — 168-79 (passim).

**Vocations.** — Inquiry on vocations to the priesthood and environment in Belgian Congo, Ruanda and Urundi : preliminary statistics : 121-7 ; vocations and territories : 127-33 ; place of origin : 133-8 ; family milieu : 138-43 ; social environment : 143-5. — XIIth Congress of the Directors of vocational Centres (Paris) : 763-6.

**Work.** — Spirituality of work : 666-8. — The Christian conception of work : three lessons : 680-92.

---

# BIBLIOGRAPHICAL INDEX

## Authors of Books Reviewed in Alphabetical Order

ABRAHAMS, P. — Je ne suis pas un homme libre .....	369
ANTOINE-DENIS, Mère, F. M. M. — Divine Life .....	170
— Guide for Teachers .....	169
— The Holy Sacrifice of the Mass .....	170
— The Sacraments .....	170
ARMINJON, P. — Le mouvement œcuménique .....	360
ARNOLD, F.-X. — Serviteurs de la foi .....	345
ARTS, L., S. J. — Misbegeleidingen .....	162
AUGUSTIN, Saint. — Œuvres. La Trinité .....	354
AUZOU, G. — La tradition biblique .....	347
BALTHASAR, H. Urs von. — Le chrétien Bernanos .....	366
— Le cœur du monde .....	375
— La théologie de l'histoire .....	354
BARANOWSKI, Z. et NORYSKIEWICZ, J. — Zyciejreligijne .....	573
BARRA, G. — Appuntamento con la felicità. — Dove va la gioventù. — Maes- tri d'oggi .....	571
BARREAU, P. — Quand les ouvriers prient .....	375
BARS, H. — Croire ou l'Amen du salut .....	353
BARSOTTI, D. — La Fuga immobile .....	571
— Liturgia e teologia .....	570
BARTH, A. — Katechetisches Handbuch zum katholischen Katechismus. III. Vom Leben nach den Geboten Gottes. Von den Letzten Dingen .....	555
BAUMGARTNER, Ch., S. J. — L'Église. L'histoire du salut .....	341
BAYON, N. — Le Secours Catholique .....	363
BECHQUÉ, L., C. SS. R. — Faut-il réformer les sermons ? .....	369
BIALOWAS, M. et DĄCZAK, J. — Pan Jezus wśród dzieci .....	576
BLANCHARD, P. — Jacob et l'ange .....	374
BOPP, L. — Heilerziehung aus dem Glauben .....	565
BOUYER, L., de l'Oratoire. — La vie de la liturgie .....	350
BRISCHOUX, C. — Georges La Pira .....	366
BRODIE BROSNAN, J. — The Bishop and the Presbyter .....	177
BRODRICK, J., S. J. — Saint Ignace de Loyola .....	366
BUEHLER, C. — A Guide to the Lay Apostolate .....	175
BUEHRLE, M. C. — Rafael Cardinal Merry del Val .....	173
BRUNET, P. — Initiation à l'Oraison .....	375
BUR, J. — Médiation mariale .....	357
BUTTERFIELD, H. — Christianisme et Histoire .....	343
BUYTENDIJK, e. a. — De geestelijk-hygienische problematiek van de middel- bare schooljeugd .....	159
CANISIUS, Sanctus Petrus D. Ecc. — Catechismi latini et Germanici .....	345
CARMIGNAC, J. — Le docteur de justice et Jésus-Christ .....	348
CARRÉ, A.-M., O. P. — Sainteté, miroir de Dieu .....	374

CASOTTI, M. — Educa la famiglia d'oggi ? .....	570
CATHERINE DE JÉSUS-CHRIST, Mère M. — Au chevet de la souffrance .....	362
CATHERINET, F. M. — Initiation à l'exercice de la présence de Dieu .....	375
CHAPPOULIE, Mgr. — Luttas de l'Église. I. Perspectives missionnaires .....	369
CHARLES, P., S. J. — Études missiologiques .....	370
CHARMOT, Fr., S. J. — L'oraison, échange d'amour .....	376
— La royauté de Marie et le sacerdoce des fidèles .....	358
CHROBAK, W. — Katechizm nauki katolickiej dla klas V, VI, VII .....	575
CLOUPEAU, J. — In the Land of Taboos .....	174
COCKENPOT, F. — Les mains jointes .....	353
COLOMB, J., Chan. — Au souffle de l'Esprit. Guide du maître .....	341
COLOMBO, A. — Vivere coi ragazzi .....	570
COLSON, J. — Les fonctions ecclésiastiques aux deux premiers siècles .....	363
CONRAD, Br. — Met brandend Hart .....	164
CONSIDINE, J. J. — Africa .....	172
CORNELISSEN, P. in samenw. met VENANTIUS, Dr. O. F. M. Cap. — Jezus de Christus .....	161
CRISTIANI, L. — Actualité de Satan .....	355
— Faut-il obéir à l'Église ? .....	362
CRISTIANI et RILLIET. — Catholiques, Protestants. Les pierres d'achoppement .....	361
CHRISTOPHILIA. — Thuis bij Jezus .....	162
CROTEAU, A. — Nous voulons voir Jésus .....	342
CURZON, B. de. — Le peuple témoin de Dieu .....	349
DANIEL, Y. et G. LE MOUËL. — Paroisses d'hier... Paroisses de demain... ..	363
DANIEL-ROPS. — L'Église de la Renaissance et de la Réforme. La Réforme Protestante. La Réforme Catholique .....	364
DANIÉLOU, J., S. J. — Dieu et nous .....	355
— Le mystère de l'Avent .....	370
DANSETTE, A. — Destin du catholicisme français. 1926-1956 .....	364
DANTEC, F. — Foyers rayonnants .....	372
DAUJAT, J. — Problèmes d'aujourd'hui, réponses chrétiennes .....	368
DECOENE, Kan., Dr. A. — Jezus als Pedagog .....	159
DE CONINCK, A. — Heeft de Kerk uitgediend ? .....	164
DELESPESE, M. — La messe .....	351
DE MEESTER. Kan. A. J. C. D. — De wonderbare genezing van Pieter de Ruder, Het Kanoniek onderzoek .....	164
DENAU, J. — Uit de geschiedenis van het Oude Verbond .....	161
DERKENNE, F. — La vie et la joie au catéchisme .....	337
DILLENCHNEIDER, C., R. P., C. SS. R. — Le principe premier d'une théologie mariale organique .....	357
— Le sens de la foi et le progrès dogmatique du mystère marial .....	355
DONCEUR, P., S. J. — Dictionnaire du jeune chrétien .....	340
DOUSSELIN G. — Le règne de la paix .....	353
DOYLE, C. H. — Little Steps to great Holiness .....	171
DRINKWATER, Fr. — Catechism at Early Mass .....	168
— New Sermons and Readings .....	175
— Third Book of Catechism Stories .....	177
DUBOIS, M., C. SS. R. — Cérémonial de la Semaine sainte .....	353
DUCLOS, P. — Le Vatican et la seconde guerre mondiale .....	364
DUPUIS, R., S. J. et P. CELIER. — Courtoisie chrétienne et dignité humaine ..	371

DYBOWSKI, M. — Jezus Chrystus na tle dziejow Starego i Nowego Przymierza	572
— Liturgika .....	573
EISMANN, P. et WIGGERS, J. — Vorlesebuch zum katholischen Katechismus .	555
ÉVELY, L. — C'est toi, cet homme .....	374
FABRY, F., S. J. — Aux sources de la prière. La Sainte Trinité .....	376
FARGUES, M. — Histoire Sainte d'après les textes bibliques. II. Jésus-Christ ..	347
— Introduction des enfants au mystère chrétien. I. Le Bon Dieu et ses enfants	338
FAURE, P., S. J. — Au siècle de l'enfant .....	335
FAUVET, J. — Moyens collectifs d'éducation .....	335
FÉDER, J., S. J. — Missel quotidien français .....	351
FERRIÈRE, C. — Ce qui le concernait. I. Préparations. II. Cahier .....	339
FIDELIS, O. F. M. Cap. — De zin van het leven .....	164
FILTHAUT, T. — La théologie des mystères .....	355
FINKE, M. — Katechezy na pierwszy rok nauczania .....	574
— Szkice katechez do Katechizmu Podstawowego .....	574
FRANSEN, A., S. J. — Gods Rijk in Israel .....	165
FUNK, J., SVD. — Einführung in das Missionrecht .....	558
GABRIEL de S <sup>te</sup> M. MADELEINE. — Visions et vie mystique .....	374
GALOT, J., S. J. — Le Cœur de Marie .....	358
GARRONE, Mgr. — La morale du Credo .....	361
GASNIER, M., O. P. — Je professe, je renonce, je m'attache .....	352
GATHELIER, G. — L'éducation religieuse des adolescentes .....	335
GENT, van de, J. — Israëls Opgang .....	162
GERBERT, G. — Werkbuch der Kanzalarbeit. IV. Der Pfingstfestkreis .....	561
GILSON, O. — L'Aube noire .....	370
GOLLAND TRINDADE, H., Son Exc. Mgr. — Recollection. The Soul of Action ..	178
GÖSKER, E. — Peter en Maryke .....	164
GRANDMAISON, L. de, S. J. — La personne de Jésus et ses témoins .....	348
GROSS, H. ; MUSSNER, F. ; PESCH, C. — Leitfaden zur katholischen Schulbibel	559
GUARDINI, R. — Les sens et la connaissance de Dieu .....	354
— Theologische Gebeden .....	162
GUTZWILLER, R. — Meditaties over Mattheus .....	162
HALEY, J., C. S. C. — Apostolic Sanctity in the World .....	175
HAMMAN, A. — Le mystère du Salut .....	356
HARDT, Ch., S. J. — Quatre conversions .....	360
HAERING, B., C. SS. R. — La loi du Christ. I. Morale générale .....	362
— La loi du Christ. II. La vie en communion avec Dieu .....	362
— Macht und Ohnmacht der Religion .....	563
— De Spanning tussen Godsdienst en Samenleving .....	159
HEENAN, J. C., Rt Rev. — Our Faith .....	168
HEIJNEN, L. — God Houdt van ons .....	161
HEIMERL, H. — Laien im Dienst der Verkündigung .....	557
HERBIN, P. — Naissance du chrétien .....	373
HERVIEU, L. F. — Je sors de leurs prisons .....	363
HIJMAN, M., S. J. — De Gave Gods. Vuur op aarde .....	165
HOF, B. en VAN de VEN, W. — Gods glorie .....	162
HOFINGER, J. et KELLNER, J., S. J. — Liturgische Erneuerung in der Welt-	
mission .....	558
HOFMANS, F. — Palestina, toen Jezus daar leefde .....	161
— Tochten met de Heer .....	163

HOLLANDER, H., S. J. — Katechetiek .....	160
HOLLENBACH, J., S. J. — Der Mensch als Entwurf .....	565
HUBER, H. — Geist und Buchstabe der Sonntagsruhe .....	564
HULPIAU, A. — Pourquoi tant de religions ? .....	371
HÜNERMANN, G. — Et nous avons vu sa gloire .....	348
HÜNERMANN, W. — Geschichte des Gottes Reiches. I. Das purpurne Segel. II. Das Kreuz auf den Fahnen. III. Die verlorene Einheit. IV. Fels in der Brandung .....	560
JACQUET, J.-T. — Les Semailles. I. Catéchisme missionnaire rural. II. Cahier d'activités sur l'Évangile .....	339
JERPHAGNON, L. — Le mal et l'existence .....	356
— Pascal et la souffrance .....	366
JOURNET, C., O. P. — L'Église du Verbe incarné. I. Hiérarchie apostolique ..	360
— La messe des enfants .....	351
JUNGSMANN, J.-A., S. J. — De Eredienst der Kerk .....	163
— La liturgie de l'Église Romaine .....	350
KALINOWSKI, W. et RYCHLICKI, J. — Dogmatyka katolicka .....	573
KARRER, O. — Biblische Meditationen .....	559
KAUTZ, H. — Kommunionkind-Werkblatt für Eltern .....	555
KELLY, G., S. J. — Guidance for Religious .....	171
KIRCHGÄSSENER, A. — Offene Fenster .....	560
KOORMAN, H. — Het heilsgeheim der eeuwen .....	162
KÖSTER, H., SVD. — Über eine Grundidee der chinesischen Kultur .....	558
KRETZ, E. et P. HITZ, C. SS. R. — Missions paroissiales et liturgie .....	368
KREUTZWALD, H. — Zur Geschichte des biblischen Unterrichts und zur Form- geschichte des biblischen Schulbuches .....	556
KRIEDEMANS, A. — Principes de l'éducation religieuse, morale et sociale ....	336
LALOU, J. — Bible et classicisme .....	348
LALOUX, J. — Problèmes Actuels du Monde Rural .....	368
LANNON, Dr., C. — De Psychologie van man en vrouw .....	160
LARAVOIRE MORROW, L., Most Rev. — My Catholic Faith .....	169
LA SALLE, San Giovanni Battista, de. — Meditazioni .....	570
LAURENT, P. et CANDELIER, G. — Jésus-Christ, maître de vie .....	342
LAURENTIN, R. — Sens de Lourdes .....	360
LAWRENCE, C., O. M. I. — Bridge of Sighs. Fr. Guillaume Trials .....	174
LECLERCQ, J. — Christliche Lebensgestaltung. IV. Lebensordnung in Gott ..	564
LÉCUYER, J. — Le sacerdoce dans le mystère du Christ .....	357
LEEMING, B., S. J. — Principles of Sacramental Theology .....	176
LEFEBVRE, G., Dom. — La grâce de la prière .....	376
LEFEBVRE, J., S. J. — Shanghai : Les enfants dans la ville .....	364
LELOTTE, F., S. J. — Die Lösung des Lebensproblems .....	555
LE MOUËL, G. — L'histoire des Apôtres .....	347
LETOUSEY, A. — Connaissance de Jésus-Christ. II. L'Église au péril des temps	364
LIDDY, A. J., F. S. C. — Chalk-Dust Halo .....	174
LLOYD, T. — A Further Bible Story Book .....	172
LOCHET, L. — Apparitions .....	359
— Son of the Church .....	174
LOCHT, P. de. — L'amour dans le mariage .....	373
— Artisans de l'Église .....	371
LOTTIN, O. — Au cœur de la morale chrétienne .....	362
LUBIENSKA de LENVAL, H. — La liturgie du geste .....	350
LUYKX, Dr. B., O. Praem. — De Gemeenschapsmis .....	163

MCQUAID, J. C., Most Rev. — Wellsprings of the Faith .....	175
MAGUS. — Mijn nacht straalt als de dag .....	163
MAKLOWICZ, J. — Maly Katechizm .....	575
MANOIR, H. du, S. J. — Maria .....	358
MARTIMORT, A.-G. — En mémoire de moi .....	342
MARTINEZ, L. M., Son Exc. Mgr. — The Sanctifier .....	176
MASURE, E. — Le signe .....	344
MERLAUD, A. — Jalons pour une pastorale de l'enfance .....	336
MUNICH, M. — Mets la religion dans ta vie .....	341
MUELLER, H. — Die ganze Bekehrung .....	563
MURRAY, J. M., Sr., O. P. — Going to God .....	169
NEUBERT, E. — La mission apostolique de Marie et la nôtre .....	358
— La vie d'union à Marie .....	358
NIBAULT, M. — Le Christ, notre vie .....	342
NOSENGO, G. et NEBIOLO, G. — Vivere. I. La verità cristiana. II. La legge cristiana .....	568
OKONIEWSKI, S., LISIECKI, A., MAYER, W., RANKOWSKI, L. — Historia Święta Pismo Święte Starego i Nowego Testamentu w wypisach .....	572
ORAISON, M. — Amour ou contrainte ? .....	336
PAPINI, G. — Gluckloch zur Welt .....	567
PAROISSIN, R. — Art et humanisme biblique .....	344
PASQUALE, U., Don. — Va e insegna ! .....	568
PASSELECO, P. — Les erreurs des Témoins de Jéhovah .....	360
PEIL, R. — Die wichtigsten Glaubensentscheidungen und Glaubensbekennt- nisse der katholischen Kirche .....	561
PERIN, W., O. P. — Spiritual Exercises .....	178
PERRIN, J.-M., O. P. — La virginité chrétienne .....	363
PFLIEGLER, M. — Dokumente zur Geschichte der Kirche .....	560
— Priesterliche Existenz .....	557
PIERIK, M. — The Psalter in the Temple and the Church .....	173
PIERRE, l'Abbé. — L'Abbé Pierre vous parle .....	363
PIOTROWSKI, C. — Katechizm Podstawowy .....	574
PIZZONI, C., Don. — La mia Messa .....	571
POELMAN, R. — La grande semaine .....	349
PONS, R. — Procès de l'amour .....	373
PRIBILLA, M., S. J. — Mut und Zivilcourage des Christen .....	564
PUTZ, L. J., C. S. C. — The Catholic Church, U. S. A. ....	173
QUADFLIEG, J. — Das Buch von den zwölf Aposteln .....	559
QUOIST, M. — Aimer ou le Journal de Dany .....	372
— Zonder Wierook .....	163
RAHNER, K. — Über die Schriftinspiration .....	564
— Zur Theologie des Todes .....	564
RANWEZ, P., S. J., DEFFOSSA J. et M.-L. et J. GÉRARD-LIBOIS. — Ensemble vers le Seigneur .....	372
RENKENS, Drs, H., S. J. — Israëls visie op het verleden .....	162
RICHARD, J., A. A. — Marie, mère de Jésus .....	359
ROCHE, A. — Sur les traces de l'Évangile .....	365
ROFFAT, C. — En retraite avec saint François de Sales .....	375
ROHRBACH, P. T., O. C. D. — Conversation with Christ .....	178
RONSin, F. X. — Éveilleurs d'âmes .....	336

ROSSI, E. — Vangelo e Scuola .....	569
RUSCHE, H. — Gastfreundschaft in der Verkündigung des Neuen Testaments und ihr Verhältnis zur Mission .....	558
RUSSMANN J. — Die Sendung der Frau .....	567
SAINT-YVES, C. — Le Vrai dialogue des Carmélites .....	365
SALIÈGE, Cardinal. — Voilà ta mère .....	359
SAUSGRUBER, K. — Atom und Seele .....	562
SAUVAGEOT, P. et G. HACQUIN. — Nouvelle retraite de communion solennelle .....	352
SCHELL, H. — Verherrlichung und Gemeinschaft .....	562
SCHERER, K. M. — Lebe im Heiligen Geist .....	562
SCHLACHTER, H. — Der Standpunkt I .....	556
SCHNÜRER, G. — Church and Culture in the Middle Ages .....	173
SCHOONENBERGH, P., S. J. — Het Geloof van ons Doopsel. II. Jezus, de de Zoon Gods Christus, .....	165
SCHORSCH, A., C. M. et D. SCHORSCH, O. S. B., Sister. — Our Lord and our Lady .....	176
SCHREYER, L. — Schaubuch zum Katechismus .....	566
SCHURR, V. — Seelsorge in einer neuen Welt .....	563
SEMMELROTH, O., S. J. — Das geistliche Amt .....	557
SEPPELT, F. X. — Geschichte der Päpste. IV. Von Bonifaz VIII bis zu Klemens VII .....	561
SHÄFER, A., SVD. — Ein eherechtliches Problem in Neuguinea .....	559
SIEMER, L., O. P. — Aufzeichnungen und Briefe .....	567
SMULDERS, L. — De Hemelpoort .....	163
SNOECK, A., J. S. — Biecht en Psychoanalyse .....	165
SOUBIGOU, L., Mgr. — Saint Paul, guide de pensée et de vie .....	349
SPICQ, C., O. P. — Agapè dans le Nouveau Testament .....	349
STAFFNER, H., S. J. — The Art of Teaching Catechism .....	177
SUAVET, Th. — Construire l'Église aujourd'hui .....	368
SUBTIL, J., S. J. — La prière de la religieuse en service .....	376
SUENENS, L. J. — L'Église en état de mission .....	360
TESSE, H.-J. — Voici l'Agneau de Dieu .....	352
THIVOLLIÉ, R. P. — Franc-parler sur la religion IX. X. XI .....	354
— Regards sur l'Évangile de Luc. — Regards sur l'Évangile de Jean. — La Passion de Jésus-Christ .....	349
TITONE, R. — Adolescenti Controluce .....	570
TOLEDANO, A. D. — Les chrétiens seront-ils un jour tous réunis ? .....	361
TONOLO, F. — Catechetica Pastorale .....	569
TREMEAU, M. — Retraite de communion solennelle .....	352
TURCK, A. et Th. MAERTENS, O. S. B. — Fichier biblique .....	349
VAN ACKEN, B., S. J. — Konvertiten Katechismus .....	566
VAN CASTER, M., S. J. — De Dienst van Gods Woord. I. .....	160
— De Mens voor God .....	165
VAN DER DONCK, E. — Lectionarium .....	163
VAN DER KERKEN, L., S. J. — De Goede Mens en zijn gebreken .....	166
VAN DOORNIK, N. G. M. — Lord, That I May See .....	178
VAN NOORT, G. — The True Religion .....	175
VARILLON, F. — Fénelon et le pur amour .....	375
VARRAUD, Chan. J. et Abbé J. FROMENT. — La famille divine. Manuel d'ensei- gnement religieux. Lumen Christi .....	343
VERHEUL, Dom Dr. A., O. S. B. — Het Paasmysterie .....	163
VERNAV, A. du, C. I. C. M. — Au service de l'élite africaine .....	371

VERNHET, P. — Dimensions nouvelles du catéchisme. ....	346
VILLAIN, M. — L'abbé Paul Couturier .....	366
VIOLLET, J. — Orientations de pastorale familiale .....	373
VLOBERG, M. — La Vierge et l'Enfant dans l'art français .....	359
VORSELAAR, Zfs v. — Gosdienstige woordjes voor drie-jarigen .....	166
WALGRAVE, J.-H., O. P. — Newman. Le développement du dogme .....	356
WEISER, Fr. X., S. J. — Religious Customs in the Family .....	172
WILLENBRINK, B., o. m. i. — Sacris Solemnis .....	369
WOESTELANDT, M. — Plan de prédication sur l'Écriture .....	369
WOJTUKIEWICZ, J. — Maly Katechizm dla przygotowania dzieci do I Spowiedzi i Komunii sw .....	575
WOJTUKIEWICZ, J. — Pan Jezus z nami. — Albumik karthowy i obrazkowy do nauki religii rzymskokatolickiej .....	575

## ANONYMOUS WORKS

Action Catholique des Hommes .....	371
Alle sorgenti .....	572
Apostolaat in de arbeidersbeweging, Het .....	160
Apostolato dei Laici. Bibliographia Sistematica, L' .....	571
Autour de l'autel du Seigneur .....	350
Beda Book, The. An Anthology .....	170
Belles histoires et belles vies .....	367
Bible .....	346
Bible en images .....	346
Bibliothèque Ecclesia .....	365
Bijbels Woordenboek .....	161
Boetesacrament en Eucharistie .....	164
Cantiques et Psaumes .....	353
Carême, catéchuménat pour notre temps .....	352
Catéchèse et missions .....	369
Catéchisme biblique .....	337
Catéchisme catholique .....	337
Catechismo della Dottrina Cattolica .....	569
Catholic Catechism, A. ....	168
Catholic Family Action .....	171
Chrétiens dans le monde .....	360
Cinquante ans de pensée catholique française .....	365
Civilisation du travail ? Civilisation du loisir ? .....	363
Clair regard .....	371
Compte rendu des Journées Nationales d'Études .....	351
Confraternity Comes of Ages, The .....	170
Convertis du XX <sup>e</sup> siècle .....	367
Dottrina Sociale Cristiana, La .....	568
Echter Bible .....	749
Éducation de la liberté .....	335
Église et les civilisations, L' .....	370
Éléments de doctrine missionnaire .....	370

Encyclique « Casti connubii » sur le Mariage chrétien .....	372
Équipe sacerdotale de Saint-Louis d'Alfortville. — Initiation au mystère chrétien. I. Vers le Christ avec le Peuple de Dieu .....	338
Est-il vrai que... ? Collection .....	343
Études de théologie morale et pastorale .....	562
From Disorder to World Order .....	179
Futures citoyennes .....	335
Gods Woord, Gods Brood .....	163
Grundsätze katholischer Schulpolitik .....	565
Herder-Bücherei .....	567
Holy Bible, The. Sapiential Books .....	172
Introduction à la Bible .....	348
Je suis la lumière. I. Leçons-Type .....	339
Katecheta .....	576
Katechizm wedlug ks. R. Filochowskiego .....	574
Krotki Katechizm .....	574
Ksiazeczka obrazkowa do nauki religii dla klasy I .....	575
Lumière dans les ténèbres, La .....	376
Maîtres spirituels .....	367
Mélanges sur les humanités .....	344
Mon livre d'enfant de Dieu, Première année. Deuxième année. Guide de la maman .....	340
Monde attend l'Église, Le .....	360
Mystères chrétiens et Action Jociste. I. Avent, Épiphanie. — II. Pâques, Pentecôte .....	371
Neues Testament .....	559
Nos amis les saints .....	367
Nouvelle Ève, la .....	358
Onze Moeder de Heilige Kerk .....	165
Où en est l'éducation religieuse ? .....	345
Parole et le pain, La .....	351
Porte ouverte, La. Collection .....	343
Pour célébrer l'Eucharistie .....	351
Préparons la Pâque du Seigneur .....	353
Prière, La .....	376
Queen's Work Pamphlets .....	179
Reich Gottes .....	559
Religionsunterricht an Berufsschulen .....	556
Retraites de communion solennelle .....	352
Richtlijnen. Godsdienst .....	161
Rond het altaar des Heren .....	163
Spiritualité pascale .....	353
Témoins du Christ. II. J.-C., notre vie. — III. J.-C. notre Maître. — IV. L'Église. — V. J.-C., notre Sauveur .....	342

Tout-petits dans le Royaume, Les. Expériences catéchistiques en première et en deuxième année .....	340
Toward Happiness and Holiness in Marriage .....	171
Vers un catéchuménat d'adultes .....	343
Vierge Marie et le Foyer, La .....	359
Vies de saints pour enfants .....	368
Vita .....	166
Volks-Schott. Messbuch für die Sonn-und Feiertage .....	560
Weerbare Jeugd .....	166
Year Book of Education 1957, The. Education and Philosophy .....	177
Yogin du Christ .....	372

## IMPRIMATUR

Mechliniae, 6 Decembris 1958.

† L. SUENENS, *Vic. Gen.*